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The Religion that China Must Accept.

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IN a recent book* occurs this paragraph with reference to Christianity in China :—

"This is the religion which came to you long ago, and you rejected it. Like the sibyl of old days, who returned with ever diminishing volumes, Christianity stands again before you, but three centuries have been torn from the Book of Life which it can give. Consider well and wisely ere you again reject it. For on that decision hangs the issue of the union or division of the world."

These words can scarcely be considered too strong in their emphasis of the importance to China of a right decision. But what is it that China ought now to accept? The answer is: *Christianity in spirit, but not in form*. This must be kept in mind. It is the *form* of Christianity to which Chinese object most strenuously; its *spirit* finds foes, but not on racial grounds.

If the *form* is insisted on, your Chinese friends can easily point out its flaws. The first form that appears is the civilization of Christendom; and that China does not want. It is military; and China has no ambitions in that direction. Its commercialism is more highly developed, more intricate, and no less selfish than that of China; and she accepts it only for self-protection, not because of its superior attractiveness. Its social organization is strange, but not better in

* "The Friends of England." By Hon. George Peel.

Chinese estimation than the native variety. Even Western education, good as it is, may be received without involving any commendation or acceptance of Western civilization. And when the Chinese compares the morality of Christendom—not its standards, but its practice—with his own, he may be excused if he desires no change. Surely it is not the husk of Occidental life-forms that must be accepted. Such forms, without the spirit accompanying, may bring disaster instead of blessing.

Nor is it the *religious* forms of Christianity that the Chinese must accept. These, too, are Western; and to them there may well be racial antipathy. Do we care to commend them? Even if we do, that does not make them acceptable. What does the candid Chinese observer see when he looks at this religion? He sees, first of all, these very forms. He sees the church as a great corporation under foreign governmental protection. He sees his fellow-countrymen putting themselves under this protection, and under the ecclesiastical control of foreigners who are the agents for the establishment of this great foreign institution. He sees priests and ministers and elders and deacons; he sees bishops and archbishops; some with special robes and insignia, others in the ordinary garb of foreign business men, still others wearing Chinese clothing. He sees one religion divided into two great sections, sometimes apparently warring with each other; and, while he may distinguish between these sections, he naturally feels that a religion which cannot be at peace with itself is no improvement on his own, where three or more live amicably together. He sees that these sections are themselves divided into almost innumerable societies, not at war with one another, but often in competition. Such a religion has, thus far, failed to win the allegiance of any large proportion of the Chinese people.

This same observer, if he still studies the church, which is all that he can see of the religion, discovers other facts. He finds it narrow. In some quarters, it appears, that the true religion and its salvation are for the few who join the church; all others are condemned. Elsewhere such condemnation is reserved for those who do not accept a certain elaborate set of doctrines, too complex to be honestly understood by many. And everywhere this religion requires some system of ceremonial observances, not always the same, but always emphasized as important. Here, it is kneeling and praying after some

foreign fashion prescribed for all alike. There, it is keeping the Sabbath punctiliously and attending church meetings with regularity. Again, it is the repetition of set formulæ, to be learned by heart. Or perhaps it is the ability to sing with fervor and wear a rapt expression, or to break down in tears, confess one's sins, and testify to being saved. These methods are quite comprehensible to him, but no more attractive than similar things that he has known before.

Good as these forms may be in their place, I protest that not one of them is part of what China *must accept*. Any one who lays stress on any of these points as of vital importance is missing and beclouding the real issue. Not even church membership can be so emphasized without doing violence to the essential claim of the Christian religion on the people of China. For church membership is itself a form; and the visible church is but an outward, human, faulty cloak for the real truth and claim and blessing of true religion.

Let it be repeated: what China must accept is not the form of Christianity, even at its best. In present conditions that form is either European or American, with possibly some remnant of the Hebrew, but only slightly Chinese. It will become more and more Chinese as time goes on; but when it is ten-parts Chinese, it is still form; and, no matter how valuable, it is still not essential.

What China must accept, or reject at her peril and that of all the world, is the *spirit* of Christianity. That means, of course, the spirit of Christ, which is at the farthest remove from some of the flummery that dishonors His name. It may be clad in garments many and rich, or few and poor; it may have an elaborate ritual or none at all prescribed; it may appear in an organization complex or simple, or may show itself in a single true life far from companionship. All this is understood by the leaders of Christian work, but not always by the outside observer, however unprejudiced.

That Christianity in China does not lack this Christ-spirit is certain. Even your candid Chinese, looking on from outside, must suspect that there is real life inside of these many and various forms. It requires no very close looking to see that lives have been changed, and that many humble Christians are so pure and helpful that they shine by contrast with what can be shown outside; to see that the Christian literature is on an entirely different level from anything known before;

to see that the morality of Christendom is better grounded, more altruistic, and even more effective than that of China ; to see that Jesus Christ is the centre and life of this religion, and that He is morally and spiritually out of compare with the best of the world's sages.

But, after all, is it to establish the *church* that we have come to China or to plant Christianity? Is it to proclaim Christ a Saviour or the church and its forms as the way of salvation? He who magnifies form minimizes spirit. China does need Christ as Saviour, the spirit of Christ as the controlling element in her national life ; but it may be honestly questioned whether she needs Christianity in just the form in which it is being presented, in any one of the forms that have appeared, or in any set form. The same is true of the Chinese as of every other people ; individually and collectively, it is vitally essential that they accept the control of the Christ-spirit.

The Materials for Use in Observing the Lord's Supper.

BY REV. GEO. L. GELWICKS, AMERICAN PRESBYTERIAN MISSION.

IN approaching this subject it is necessary to remember that "the letter killeth but the Spirit giveth life." It is impossible to insist that conformity to the first communion is essential. No body of Christians does so conform, nor can do so. The divergence of modern usage is illustrated by the following facts : (1) That Christ most probably used fermented wine, while many of His disciples to-day do not. Or, if He used untermented juice, the lack of uniformity still remains respecting many others of His followers. (2) That Christ did not use bread made with yeast, as does most of Protestant Christendom, since the Passover was the feast of unleavened bread. (3) That Christ and the early Christians partook of the communion reclining about a table. The present customs of the communicants, being seated in the long rows of church pews while a plate and cup is passed through the aisles, or of coming forward to the altar, do not bear the remotest resemblance to the original one. (4) That Christ and the early Christians ate a meal in connection with the service, and in no wise simply took a tiny cube of bread and the barest taste of wine as we do. This is proven by Paul's

rebuke of the Corinthians for excesses in the observance. (I. Cor. xi. 20-22.) It is contrary to reason to insist on the strictest conformity to the primitive way in one or two particulars while confessing that in several other particulars we do not conform.

The authoritative way of deciding the matter is a careful study of the Scriptures. The four sacrament proof texts are: Matt. xxvi. 26-29, Mark xiv. 22-25, Luke xxii. 15-20, I. Cor. xi. 23-29. They prove the following facts:—

1. That in instituting the ordinance Christ did *not* bring in a single article other than those used in the ordinary meal, and that what He did use were the commonest and most necessary articles of the daily diet of the people. We do not know all that they had at this meal, but we do know that there was nothing more necessary nor common than the bread and the wine. It is practically beyond doubt that they had a lamb, for Christ expressly says: "With desire I have desired to eat this passover with you." (Luke xxii. 15.) And it is most significant that in instituting His new ordinance Christ omitted the lamb, since (1) the use of meat of any sort in this connection would be utterly impracticable, and (2) meat has never been in any age nor among any people the main or staple article of diet.

2. That in the original Greek the *only* word used for "bread" in any of the four passages is *ἄρτος*, which is used in the New Testament to mean bread, a loaf or thin cake of bread, food, support, maintenance, living, necessities of life. To quote Hastings' Bible Dictionary:—"Bread (*ἄρτος*) (לֶחֶם *lehem*). A word used in the Bible in several senses. (1) As food in general: of animals, Job. xxiv. 5; of man, Gen. iii. 19; as the bare necessary sustenance of life, Is. xxxiii. 16, Matt. vi. 11. (2) For food which comes out of the earth, *i.e.*, vegetable as contrasted with flesh. (Is. xxx. 23.) (3) The staple food of a nation is called the staff of bread. (Ezek. iv. 16, Luke vii. 33.) (4) Hastily prepared food offered to wayfarers or used on journeys. (Gen. xviii. 5, Luke ix. 3.) Bread was made of barley, spelt, millet, lentiles and beans. The cakes or loaves of bread were usually flat and circular, a span in diameter and about an inch thick. Unleavened bread was made into thin, flat cakes. All forms of bread were broken when being used, not cut; the pieces being *κλάσματα* broken pieces." The general and indefinite use of the word bread, *ἄρτος*, is illustrated in Matt. xv. 2, Mark iii. 20, and II. Thess. iii. 8. And Plummer says: "In Scripture 'bread' is a common name

for any food, and includes drink also. 'Eating bread' and 'breaking bread' may be the same as 'taking food.' (Acts ix. 19, xxvii. 35, 36.) In Scripture there is no trace of the Eucharist being separated from the joint evening meal or love feast, and the 'breaking of the bread' covers the whole." It is evident from this that it is impossible to fix on any one kind of substance, that the most definite conclusion to which we can come is that *ἄρτον* bread means some article of food, and such a one as is a common or staple article. Of course the presumption is such, but it is impossible to prove from Scripture that this article *even needs to be made of grain*. As a matter of fact, in the history of the church, there have been the widest differences in the kind of "bread" used. Certainly what we now use bears only the faintest resemblance to what Christ Himself used, and that of Catholics and Protestants is widely different; the former being much nearer the original.

3. That far more significant is the original Greek word to represent the "wine," which is *not* wine at all. The only word used is *ποτήριον*, cup, which in the New Testament is used to mean a vessel for drinking, a cup, the contents of a cup, liquor contained in a cup, the cup or portion of what God's administration deals out. (See Matthew xx. 22.) To quote again from Hastings:—"Cup. In the Old Testament the rendering of various words, the precise distinction between which either as to form or use is unknown to us. The usual word is כֶּרֶס (Kos) *ποτήριον*, the ordinary drinking vessel of rich and poor alike. (Gen. xl. 11, II. Sam. xii. 3.) In the New Testament *ποτήριον* is the corresponding name of the ordinary drinking cup. The 'cup of blessing,' (I. Cor. x. 16), is so named from the 'Kos habberakhah,' 'cup of blessing' of the Jewish Passover. The word cup has received an extended figurative application in both the Old and New Testaments. (1) As in various other literatures 'cup' stands for happy fortune, or for the bitter lot of the wicked, and in particular for the sufferings of Jesus Christ. (Ps. xi. 6, xxiii. 5; Matt. xx. 22, Luke xxii. 42.) (2) As a type of deliverance—the cup of salvation. (Ps. cxvi. 13.) (3) For the punitive wrath of God. (Jer. xxv. 15, Is. li. 17, Rev. xviii. 6.)" The Greek translation for the Hebrew word "Kos" in Ps. xxiii. 5, cxvi. 13, Jer. xxv. 15, and Hab. ii. 16, is *ποτήριον*. This word is used for either the cup or its contents, and there is nothing in the word itself to indicate what the contents are. It is used

for water (Matt. x. 42, Mark ix. 41), and for wine (probably) in Matt. xxiii. 25. When Christ says: "Whosoever gives a cup of cold water," "Ye wash the outside of the cup," "Are ye able to drink of the cup that I shall drink of?" "Let this cup pass from Me," "As oft as ye drink this cup,"—in every case the Greek word for cup is the same, *ποτήριον*.

It is true that Christ says: "I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 18.) But He also, in just the same way, said: "I will not any more eat thereof (*i.e.*, 'of this passover') until it be fulfilled in the kingdom of God." (Verses 15, 16.) If the one statement is authority for wine, the other is equal authority for meat at our communion service. But these statements are remarks made by Christ in connection with the service, and *not* a part of the institution of the ordinance of the Supper. The proof of this is that there is not the slightest reference to them in the ordinance as given in I. Cor. xi. 23-29, and Paul there expressly says: "For I have *received of the Lord* that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread," etc.

Most significant of all is the fact that the usual Greek word for wine (*οἶνος*), the word which is used where Jesus turned the water into wine (Jno. ii. 1-11), does not occur once in either of the four sacrament proof texts. It says explicitly in both the Gospels and in Corinthians: "This *cup* is the New Testament in my blood." It seems as if our Lord intentionally and deliberately avoided stating the contents of the cup for the express purpose of allowing, through the ages, that marvelous adaptability which is the glory of Christianity. The argument is not in the least that Christ at the Supper did not use wine (for He did do so), but that Christ did *not* command us to use wine.

4. That the vital and necessary elements for the observance of a communion are two: (1) Some kind of food to represent Christ's body (and the presumption is all in favor of the most common and staple article of diet of the communicants). (2) Some kind of drink to represent His shed blood (and here again the presumption is all on the side of that liquid which is the most common drink. Certainly wine was the most common drink among Christ's disciples, and certainly *it is not* among English-speaking Christians or Chinese church members). But the Scripture does *not* dictate any special

substance to be used for either what it calls "the bread" ἄρτον or "the cup" ποτήριον).

5. We are, moreover, forced to conclude that the holding as essential of any articles foreign to those used by the people concerned is contrary to the very spirit and genius of Christianity. The religion of Christ is for all men, all ages and all climes; it is the only universal religion, and hence cannot and does not contain anything that will limit its universality. Herein is one of the great glories of Christianity in contrast with perhaps every other religion of the world. For example, Mohammedanism, as it is, could never become a world-religion because its rigid insistence upon long fasts, while adapted to a climate like that of Persia and Arabia, becomes in many parts of the world practically a physical impossibility. Our Lord put nothing of this kind in His religion, and oh! may we be spared from putting it there. There are parts of the world, not a few in number, where it would be impossible to obtain bread such as we use or grape wine. Are we therefore to conclude that believers in such places must be debarred the privilege of the communion? This would be to crucify our Lord afresh! But there is no place in the world, in which human beings dwell, where it is impossible to obtain at least one article of food and one article of drink.

It is essential to remember that we are building for the future, for the time when the Chinese will be alone without any foreigner. With just believers in easy access of the missionary's place of residence, it is convenient to supply a bottle of wine or juice "from home" and a loaf of bread from the missionary's larder. But with churches, maybe fifty miles or more from the missionary's residence under the care of an ordained Chinese pastor, are they still, when they desire to keep this ordinance in remembrance of their Lord, to be dependent upon the store-room and kitchen of a foreigner?

After laying this very necessary foundation we come to the direct question, "What to use in the observance of the communion?" The battle wages almost entirely about "the cup," since the necessities of practice have compelled us largely to hold the sensible views regarding "the bread" that we ought, if for no other reason than consistency, to hold regarding "the cup." Probably it would be universally admitted that at least any baked article made from the flour of a grain might be used. In China there are a number of such articles,

for example, the small cakes made of wheaten or rice flour. To keep the symbolical significance it would be desirable (but not necessary) to have an article capable of being broken into pieces. But if the above reasoning is correct, it is quite justifiable, if desired, to use the cooked rice, which is a part of every meal. This could readily be compressed into small balls or cakes for convenience's sake. It should have been said that in China rice flour is perhaps more desirable than wheaten, simply because more common.

With regard to "the cup" there are several possibilities :

1. Ordinary foreign wine. The objections to this are : (1) That in many places it would be very difficult, if not impossible, for the Chinese *of themselves* to obtain. (2) It would be very expensive for them. Still, sad to say, it is in China as an article of commerce, but its influence here is all for the devil, and blessed will the Chinese church be if it "touches not, tastes not, handles not," even at communion.

2. The so-called Chinese "wine," which in reality is not a wine at all but a whiskey distilled from grain, and not made of a fruit of any kind. One who insists on rigid conformity to primitive custom can never consistently use this. It is far removed from the wine, not even being a fruit juice. Its only similarity to wine is that it is intoxicating. The Chinese themselves regard it as on the side of evil, and while of course usable, the writer for one will never have a part in the wedding of this vile stuff with the most sacred rite of the church in China.

3. The juice of some fruit, nominally unfermented. It is likely that for the average Chinese, with their facilities and resources, such juice would in reality be fermented more often than not, as they lack the means of properly preparing and keeping it. It seems that this must inevitably be so if the juice of any one fruit (as the grape) only were permitted. This is doubtless utterly impracticable. A much more reasonable plan would be to allow the juice of any fruit whatsoever. Still this has the objection of impracticability. It is often hard to get the fruit, and the Chinese have little or no acquaintance with the use of fruit juices.

4. Probably the most satisfactory article to use in China is tea, being most thoroughly practical and holding an honored place in social life. The most courteous manner in which to treat an honored guest in a Chinese home is to offer him a cup

of tea, and what is more fitting or reverential for the Chinese than to receive around the Lord's table this same token? Moreover, there is in it to the Chinese mind absolutely nothing of the incongruity which naturally arises in the mind of a Westerner. The challenge may be fearlessly made to produce evidence that any Chinese who has not been previously instructed, and who reads carefully the communion ordinance in Corinthians, will get any notion of wine from it. He may ask, "What is in the cup?" And in reading the Gospel accounts, if the expression "fruit of the vine" is translated *literally* (as it ought to be), he will get no idea of wine in our sense of the word, even if the Chinese word "juice" is used in the translation. The argument that tea is too commonly used to be fitting has no force, unless Christ made a mistake when He selected the commonest articles of His day. At communion in the home land we have bread and wine. Most of us eat bread every meal of our lives, while we never taste wine except at communion service. Yet, who will say that the service means any less to him because the bread is common, or any more because the wine is uncommon?

While it is admitted that the grape is the best illustration of Christ's shed blood, still the tea preserves all the important symbolism. The wine is typical in the following way: (1) It has taste, odor and color, all of which are derived from the grape. (2) It is made by the grape pouring out its own life; the grape is destroyed in the process. (3) It often has a color suggestive of blood (though white wine is used for communion). The tea has all of these qualifications: (1) A taste, odor and color which come from the essence of the tea leaf. (2) The tea leaf gives its life in the process of making and is useless afterwards. It pours out its life as truly as does the grape. (3) Its color more nearly resembles blood than of some grape wines. The same symbolism is true in the case of any fruit juice or of distillations from grain, except often in respect to color, so that the substitution of tea or almost any other drink preserves all the important symbolism.

5. In accordance with our position the use of water is justifiable, and while it does not have just the above symbolism it is much nearer the original than even the wine. Christ's blood was shed from a pierced heart, and it is impossible for the heart to be hurt without the breaking of the pericardial sac and the shedding of the water which it contains. John says: "Forthwith came there out blood and water." (xix. 34.)

It is needless to add that the elements used do not in the least affect one's view of the sacrament whether, for example, it be that of consubstantiation, transubstantiation, or spiritual symbolism.

We dare not let our personal preferences or prejudices decide a question like this. Neither in questions of morality nor religion dare we appeal to custom or the general usage to decide the oughtness of a matter; we may appeal to this source to learn what is more expedient or practical. The primary object of this plea is not for uniformity, though this is most desirable so far as feasible. While it is doubtful if uniformity could be secured for the whole of China, it might well be sought within the bounds of regions whose Christian converts are liable to have mutual intercourse. The supreme plea here is that we be allowed to stand fast in the liberty wherewith Christ has made us free; that we do not bind upon our converts yokes which are merely non-scriptural westernisms; and that we teach them to regard those who depart from traditional usage in the communion elements to be as near right as their more conservative brethren. And why, in this case, should an exotic be preferred to something indigenous, especially when the latter is more in keeping with the spirit of the original institution?

Reform in China.

Some Thoughts on our Relations to the Chinese.

BY REV. J. SADLER, L. M. S., AMOY.

NOT long ago, in a certain part of Fukien, at a convention held in connection with the Fukien Prayer Union, a leading Chinese Christian wished to argue that missionaries would be better out of the country, for something like the following reasons: They showed contempt of the Chinese, preferring to associate with Westerners; their attainments in Chinese scholarship were meagre; they did not understand the history of China, and took no pains to be in touch with Chinese life. From another man the objection was that missionaries preached down to Chinese; that their preaching was not worth going to hear; and that if they would prepare as well as they do for Westerners, they would be more acceptable. In another direction

the complaint was that there was a frequent use of the phrase, "You Chinese." Various other criticisms have been passed concerning a woeful ignorance of Chinese ceremony, by which Chinese were intentionally or unintentionally grossly insulted.

Now, it may be possible to reply concerning racial feeling, concerning ingratitude, concerning intolerance. The fact, however, remains that the Chinese are keen judges of character, and that missionaries have sometimes thought it right to assume superiority and not meet Chinese on equal terms. It is also true that the Western teachings of *liberty* have flooded the land and are having a wide effect, indeed a wider effect than is altogether safe. We cannot forget the upheavals that have taken place in Japan. We must expect the same in China. All classes of men in *native life* are constantly on their trial. Hence the "boycotting," the stoppage of business when it is thought needful to check oppressors, and in fact the repeated rebellions of all kinds. Missionaries need not expect to escape sharp criticism. When they cannot be touched otherwise, appeals may be made over their heads to consuls. It is not unheard of that plans in some cases have been formed to write to the home Boards and state what was considered a grievance. I have heard a venerable missionary publicly state his opinion that the recent struggle against the American Exclusion Acts showed signs of new life in China, and that this was a matter for great congratulation. I have witnessed for three days in succession important meetings in which tremendous energy was shown on the subject. It has been stated that a new public spirit is abroad, thanks to the efforts of newspapers and the like. Undoubtedly there are movements of importance in all directions. Some of our able young men go abroad, and it is urged that if they gain education in Britain and Germany they cannot return to China without raising serious problems as to how they are to be treated. It is easy to decry such a going abroad. It is not easy to stop it. In fact the British Minister in Peking has advised us to advocate it in our newspapers. We are going to meet with changed conditions. If we do not carefully study the new conditions there will be grave trouble. As it is, the temptations to leave the lowly paths of Christian service are very great. We need not despise efforts of Christian young Chinamen to, as it is called, rise in life. Many, while engaged in secular callings, are rendering great service to the church. But surely it is important to keep in touch with such men. Some

show a remarkable desire to be publicly useful. Some bid fair to rise to positions of governmental importance.

It is to be remembered that Chinese can be won. Here is a Western lady having to do with bands of young men in an Anglo-Chinese college. The young fellows in many cases seem to fairly worship her. Here is a man whose word is law to multitudes because they have become satisfied of his disinterestedness and devotion to them and their country. A whole countryside magnifies a certain doctor, though he was so retiring that he never could be got to offer an extempore prayer. Even missionaries who are criticised have been the means of raising a multitude of men to positions of trust, honor, and importance. School girls will sometimes do anything for their Western teachers. Native ministers and leaders of different denominations will show their confidence in a Westerner. We need not despair of weathering the storm if we are at all like a good navigator and prepare for typhoons. We ought indeed to welcome progress, even though it severely test us. I remember many years ago being privileged to attend meetings of the Methodist annual conference at Foochow. In certain of these meetings the Chinese leaders had the platform. Missionaries sat at the side. I got a happy idea of the capability of the Chinese such as I had never received before. Further, it seemed as though this development of power was brought out by the trust shown by the missionaries. There seemed an utter absence of superior airs on the part of the foreigners. We in Amoy got an inspiration and started our Congregational union. A Presbyterian missionary, whom I greatly honor, said to me: "You will rue the day giving so much power to the Chinese." Yet happily, after many years, we have reason for gladness. So again, when I discussed with a Chinese pastor the question of giving authority to self-supporting churches, he said to me: "If you have strong moral reasons to advocate a certain course you need not fear as to success." Nay more, during the many years since the establishment of native pastors was commenced, we have had constant reason to rejoice that missionaries divided their power with these pastors. The pastors, in fact, have been faithful and true coadjutors with missionaries in the most trying experiences connected with the rise and progress of the church in China. Last year a missionary who, like others, has not escaped criticism, was yet the means of taking a leading position in rallying a magnificent company of hundreds of young

Endeavourers and Y. M. C. A. men. Let us then have the courage of Joshua. Knowledge of the language, deep sympathy with the conditions of native life, and adaptation to trying circumstances, may yet make us a power. Might not men like Dr. Griffith John and Bishop Moule, either by word or pen, help to go down to the depths of modern problems in mission work? There are deadening influences of heathenism to be endured. There are trials of body, mind, soul, and spirit, and family to be endured. In our relations with the Chinese, and our concern as to their new ambitions, we must bear many a trial as to debts and dunning, and the inveterate tendency to crookedness. As to government, we cannot yet attain to the relief of Formosa and India, where justice is secured. A missionary should certainly be sound in the faith, and, as far as possible, of one mind with those he visits on general questions of mission policy. He should be able to enter into the joys and sorrows, hopes and fears, loves and hates of his brethren, and he should be of such an open mind that, gathering up diverse views, he should be able affectionately to digest the whole and give therefrom what may be the mind of the Spirit. He would certainly have a keen appreciation of all that would give power with God and men. He would be a man of great prayerfulness, and in high and noble sympathy with every good word and deed wherever found. He would encourage all, whether Chinese or Westerner, in their best endeavours. He would be well posted up in all enkindling information. He would be in close touch with the most trusted leaders in the Chinese Israel. He would likewise understand the trend of thought in the great home lands, so as to help East and West to come into closer touch and more mutual respect and intercession. God is going to do great things in China. May we all be prepared.

I find that in the opinion of many the question of our relations with the Chinese is regarded as of pre-eminent importance. It is argued that we missionaries have now, for many years, been teaching that Chinese and Westerners are brothers, that the Chinese are men as truly as we are, that they have their rights as truly as we have ours. Therefore we need not be surprised if our teaching is taking a marked effect. The social element is very strong in the country. If we can never arrange to give a worthy Christian worker a bed or a meal it is the worse for us, as well as for him. If such workers find us in a hurry and rarely free for a frank talk, great harm is done. A

missionary of good standing has referred to men in an Anglo-Chinese college, who said: "We would like to be preachers. But the preachers are regarded by the missionaries as coolies, and this is intolerable." One could hardly believe this; yet I have known one of the noblest missionaries say: "The preachers are the creatures of foreigners."

An earnest missionary and his wife pressed the Chinese to tell what would make missionary efforts more successful? The native brethren were surprised to hear the missionary say: "We will do anything for the good of Chinese." No reply was readily coming; there was an awe. At last, half tremulously, it was said: "Do not keep us at a distance." Said the missionary: "Should we be more useful if we wore Chinese dress?" The answer was: "Certainly not; the heart is the thing, and we know when the heart is inclined to us." So said the missionary: "I am very careful to avoid anything that may hinder communion with the workers." Sometimes it is said there is no care on the part of the Chinese for anything but money. Does not this thought arise because we practically do not welcome "calls" except on urgent business? It is told of one leisurely missionary that he was loved everywhere, and was the means of beginning work in very many places. He would enter socially into the life of all; would recommend the Gospel by his good manners, patience, tenderness, and thoughtfulness. It was seen that there was something in him better than in ordinary foreigners.

One most vital consideration is this, that China can never be evangelised by foreigners. *Native* preachers, teachers, and leaders must be developed in every way. The resources of the country must be worked on in all directions. Thus we need to lose ourselves so much in the Chinese that we shall find we can be multiplied a hundred-fold. In this way our Lord's disciples, comparatively few in numbers, yet won the world for their Master. Here and there it has been seen that in opening new districts in the care of the churches, in saving apostates, in the influence exerted on young people, in the spread of literature, in various forms of toil and suffering, Chinese, seeing their missionaries disinterested and self-sacrificing, have been willing to follow the example set before them. There can be no doubt that the consecration of money and men to the Saviour might be multiplied vastly if the relations of the missionary with the Chinese were improved, and, on the contrary, the loss is irreparable if they think us time-serving and half-hearted.

News from the Canton region is most encouraging as to power manifested by the Chinese: In conferences, in evangelistic agencies, in special prayer meetings conducted by native brethren and sisters, in regard to a book-lending society on native lines—the annual income being thought to be something like \$1,500 or \$1,700 a year. There is one purely native church Christian Endeavor Society run without the aid of Westerners. There are preachers started and maintained by Chinese. There is a labour bureau of considerable usefulness. It is said that the late Dr. Kerr was so beloved by native friends that though he was so strict in his dealings, they mourned deeply for him, and some (I suppose non-Christians) wanted to have his grave in such a place so that they might go to worship there. A lady who had entered into their life, when she had to go home for health sake, was sobbingly entreated, "Come back to teach us." There is in all these facts great encouragement to pray and work, so that God may raise up Chinese apostles to act with or without foreigners.

Instead of praying, as was suggested, for a double number of missionaries, might it not be more to the point to pray for a ten-fold number of native workers, true apostles, filled with the Spirit of God, adapting themselves to the needs of the day, and working with or without foreigners as God may direct? It seems absurd to say China is not ready. There are living proofs both of desirability and practicability. In some cases the children of Chinese Christians are rising up to take positions in government, in law, in medicine, and other important callings. To continue the old spirit of looking down on China will not now do. For us to be influenced by the example of our fellow-countrymen is harmful all round. The aggressive Chinese may make mistakes, but they will learn thereby, and if in mental and moral intercourse we can encourage fresh and unaffected social power, great will be the result.

I learn that a vigorous discussion has been going on in Japan as to the position of foreign missionaries. It is argued that the Japanese should be independent, though not anti-foreign; that only the best and most able missionaries should stay in the country; that these should enter into every form of effort, e.g., evangelistic, and not merely employ others, and specially that such missionaries should prove themselves to be men of progress in every way and adapt themselves to the intellectual needs of the day. It is said that too often the

preaching of missionaries is hardly worth hearing, and that they have need to put on strength of all kinds. They are not to treat their hearers as inferiors, for whom any commonplaces may pass muster. One cannot but think that if Westerners, whether in Japan, or in China, can show the *heart and mind* of Jesus, and be alive to needs of all kinds as He was, good may yet be done.

The Value and Place of Local Conferences.*

BY REV. WILLIAM REMFRY HUNT.

THERE is a beautiful little poem by Rudyard Kipling, entitled "The Ship That Found Herself." Whilst she was in dock she thought she was just a lump of rivets and iron, but after a while she was launched and glided out on to the ocean to be tested by the storms and tempests. It was only as the winds screamed through her cordage, and every timber was strained, that she suddenly discovered that she was a *ship*. Now it does not require a very great stretch of the imagination to apply this same illustration to the varied agencies and instrumentalities that minister to the growth and development of the church in China, and which at the right time and place discover to it its larger life.

The earliest experiences of the first New Testament churches showed that it was only when placed in circumstances of self-reliance, and times of testing, that the real independence and best executive of these churches came to the front. In their often contingencies and emergencies their very necessities meant the starting into life of new energies. Pressed to mutual conference and prayer their very trials and heroisms became as the stepping stones toward that higher and beatific vision, which encompassed them about as with a cloud of witnesses and an innumerable company of angels. Senses were sharpened by conflict with the opposing philosophies. A new and aggressive evangel grew out of well-gained strategic points for a larger evangelism. The systematic assembling of themselves together assisted mutual brotherliness and common purpose, and often germinated into life some unsuspected capacities

* Paper read at the Seventeenth Annual Conference of the Central China Christian Mission, held in Kuling, August 13-18.

and desires which came to them with the enthusiasm and all the joy of a new and awakening spiritual birth.

Such were some of the conditions that called into play and exercise the wisest administration, the most fitted executive, and called for the exercise of the best gifts of its earliest but nevertheless its most Spirit-guided and Spirit-filled apostles; and which Spirit and purpose gave its initial animus to the suffusion of the Gospel and the making of disciples among all the nations.

While we are without any actual data as to the value and place (if any) of what we now term "local conferences" in the churches of the ancient cities of Antioch, Jerusalem, Corinth, Philippi, Galatia, Ephesus or Rome, it is still a fact that we have the standards of their growth and the estimate of the apostles concerning their faith, hope and love. In the synagogues, houses, market places, by the river side, in the temple, and in any offered forum, the disciples were carefully instructed in the Scriptures and in the ordinances of the faith. With men of such a practical turn of mind as James, with such consuming fervor as Peter, such spirituality as John, and later with the strong, radical and masterly leadership of Paul, there would be nothing lacking in the order and arrangement which should best serve the interests of the patience and kingdom of their risen and glorified Lord.

In the experience and action of these local conferences in our own mission in China we have much to encourage and guide us. Nor are we yet in a position to speak with too much confidence as to their full value and place in our work. We are even at our oldest station still in our teens, and are experiencing all the vicissitudes and contingencies that are natural to this growing stage.

The fact, however, that we have taken them (that is, the native Christians) into our mutual conferences, confidence, and co-operation has invested the actualities and possibilities of the Christian church with a new and vital meaning to them.

Its educational advantages to the native Christians is incalculable. In that inner relationship with the church their vague and thwarted conceptions of the Christian life have been unravelled. Many have learned anew that in the Christian life religion and conduct are inseparable. In contact with their fellow-Christians they have had faith deepened, common sense enlarged, and not a little logic slowly developed. Best

of all, it has lifted the veil that made it appear that the missionary was a sort of spiritual mandarin, with mysterious spiritual functions, and who alone held direct audience with the Head of the church, and into whose hands solely was given the work of ministering the Gospel and controlling the affairs of the church.

Our local conferences have taken us beyond a mere nodding acquaintance with the members. It has introduced a new element into church life, and that in the new zest with which some of the members have taken up work assigned them in evangelism. In not a few instances members who heretofore would never have mentioned anything known by them in conduct and reputation among other members to be harmful to us, are now seen to be jealous for the purity and character of the church. While, of course, there have been some to whom such ideas as liberty, equality, fraternity and co-operation have been used as a license for self-aggrandisement and sowing tares of discontent in the church; yet these, too, have been overruled to the further establishing of others in the Christian life.

Units are only strength when they are united. There can be no cohesion and mutual and practical sympathy between a million native Christians so long as they are not united and bound together by ties of common interest and co-operation; but put them into a joint heirship, fellowship, communion, and let them feel the dynamic, the charge, the force and the results of their unity, and that they are linked with the whole militant church of God, and they are an invincible and unconquerable host.

The work at our centres and out-stations, in the line of local conferences, seems to have given to the churches at these places their first impulses to the exercise of its new life. It has contributed to a solidarity of membership and a unity of interests. Even where these local conferences have not been regularly held, the meetings with the evangelists, deacons and senior members in the church have served to show us how much more good might be accomplished by systematic conferences established in their order and program according to the local demands and needs of the work.

There is no place where the actual worth of the membership is seen to such advantage than in the local conference. It fosters zeal, order, executive, hospitality, ability to speak in

public, sense to know what not to say, and a higher appreciation of the straightforward, open and dare-to-do-right policy and principles of the Christian communions. It makes true in the experience of the native Christian in the church what Charles Kingsley said of the child in the home: he is "the heir of all the ages." The lesson is patent.

This paper has not thought it to be within its limitations to state how the program and character of a local conference should be arranged. That will be dealt with better in the symposium which follows this necessarily terse statement. Suffice it to say that it is the conviction of the writer that every church, no matter in how obscure a place founded, should, as soon as it is organised enough to establish its identity with the New Testament churches in name, faith, doctrine and works, call together at stated seasons its members, elders and the deaconate for mutual conference and fellowship.

Who has not watched with a thrill of joy, and even spiritual pride, the period of transition from its infant life in the church to that of dawning manhood and conscious strength in and among small but brave Christian communities? "Thoughts that breathe and words that burn" have surged up in our hearts while we have watched the sunrise of new hopes in their faces while they have "caught on" to some guiding principle in the divine life. Like Michael Angelo, in the rough and unhewn rock character of some of the men and women, we, too, could say: "I see an angel there, and must get him out." Of course there will be incongruities, mistakes, shortcomings and long-goings, and often mental acrobatic performances to rescue some itinerant resolution, or some entangled amendment from the meshes of Oriental wranglers. The small boy who was asked how it was that he learned to skate so well replied, "Only by getting up and trying again every time I fell down." We must, too, utilise the best forces and adapt with a wise adjustment and adaptation all the good that is capable of such a fitness, remembering that the earliest stage in any natural or spiritual development is not likely to be the most, but the least perfect. Longfellow has made classic this principle in his famous lines:—

"The mighty pyramids of stone
That wedge-like cleave the desert airs;
When nearer seen and better known,
Are like gigantic flights of stairs."

O that we may have the illumination and guidance of the Holy Spirit—that mighty and blessed executive in the church—as we step forward to greet the church of Christ in China as it stands up to the morning, and as we need the power to shape and mould its plastic life, and also the humility and grace to face the significance and surprises of its unplumbed potentialities.

1. The spirit, purpose and opportunities of the local conference will do more to bring out those much-to-be-desired indigenous qualities in the native church, which will give its religion and its conduct that distinct type which the church so much enjoys when allowed its liberties, blessings and privileges at first-hand New Testament franchise.

2. It will in natural order place the responsibilities in the hands of the native church and its members, will arouse it from its passive life and discover its resources to itself.

3. It will give a push to self-reliance and independence, foster a real appreciation of the value of church membership, and by virtue of its co-operation with the whole body transform irksome tasks into positively delightful interests.

4. Nothing is so conducive to such mutual brotherhood and actual sympathies with one another in the struggles and victories of the church with its opponents.

5. Demonstration is given that the church is a practical institution, able and willing to deal with social and industrial problems dispelling the illusory idea that is a mere sky-pilot coterie.

6. In local conferences is afforded the best opportunity to regulate and bring before the church the statistical and financial arrangements.

7. It is the place where the busy missionary can get an actual time-focus on the general character of the church member, appraise him at his relative value and assign to him that work which will best suit his abilities, and which will give to him the best advantages as an active and growing Christian.

8. The local conference meets the demands of the native membership for that natural desire in the Chinese for amalgamation into a corporate body and united society.

9. Such conferences, well arranged and managed, can be made a means of education, yea, more than a mere acquisition of learning, giving them guiding principles for the solution

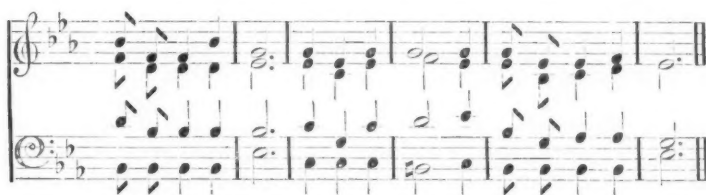
of those ever-recurring problems which are always with the native church in its labors and trials and advancement in the divine life.

10. Best of all, perhaps, is the opportunity afforded of bringing together the country and village churches into the city station, the hearing of the reports from the field, the encouragements and difficulties, the arrangements for interchange of pulpits, the mutual conference of the native preachers with each other apart from the actual meeting, special seasons for prayer and praise, opportunities for adjusting the studies of the preachers themselves, arrangements for evangelistic rallies of the various out-stations, the fixing by ballot of the next place of local conference and all arrangements connected therewith, and generally the fine advantages that come in the solution of those problems that bear in so real a sense upon the daily life and character of the Christian and the welfare of the native church; and last, but not least, to ascertain and advance the real worth and social and financial position of our co-workers in the kingdom and patience of our Lord Jesus Christ.

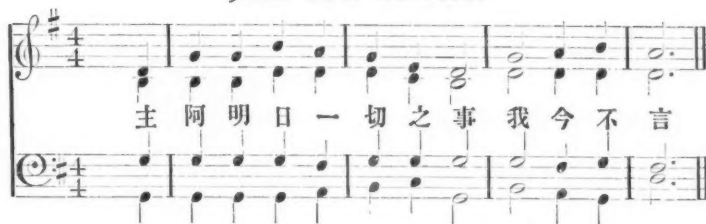
“Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of pagan strifes, and founded mission ground?
Is this the time to doubt, to halt, to check
The aspirations of these younger lives, when all around
Horizons lift, new destinies confront,
Stern duties wait this new-born church to-day
And new occasions plead for wisdom, love?
Nay, rather aid, encourage, lift, inspire,
Yea, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, magnify stewardship,
And to thy kingdom come for such a time as this,
When kingdoms of this world shall own Him Lord.
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime.”

THERE are controversies and controversies. Discussions must often be had over points whose proper settlement is vital. But the arguments of mankind frequently concern themselves with points of trivial importance, of infinitesimal interest. An Irish bishop once remarked that controversy over some forms of worship is like a rough game of competitive churning formerly practised in the North of Ireland, which was productive of sore fingers, soured milk, soured language, and sour tempers, but quite unproductive of butter. Many exciting contests of mankind are equally unproductive of good.

LEAD KINDLY LIGHT.



JUST FOR TO-DAY.



* See editorial comment.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in China.

BY BISHOP J. W. BASHFORD, D.D.

HAVING spent only six months in China I cannot furnish an expert opinion upon the problems which confront you in utilizing the curriculum which has furnished the mental discipline of the Chinese for thousands of years and in transforming their system of education to meet the needs of the twentieth century. I shall spend my time in furnishing the general impressions which come to an onlooker and student of the Chinese problem. These impressions have produced four convictions, which I will express at the opening of my address and leave the facts, which I shall state later, and your own larger experiences, either to reinforce or to modify these convictions.

My first conviction is the imperative need of moving speedily, and with large resources, in the work of higher education in China. It is a mere truism that the Chinese, outwardly at least, honor education as no other nation upon the face of the earth. If, therefore, we desire to transform China, by far the most hopeful method of accomplishing that result is through the speedy development of our existing educational plants in the empire.

Second. The need of speedy and vastly larger equipment of our existing educational institutions is so pressing as to lead to the conviction that it can be realized only by the union, for educational work, of the churches most closely affiliated in doctrines and polity. Education, as the word itself implies, is the leading out of all one's faculties. But the faculties of the child are physical, mental and spiritual; and in the later and higher stages of civilization moral strength is more essential to progress than either physical or mental endowment. Hence the clear-eyed and honest teacher must recognize that the spiritual training of the child committed to his care is vastly more important for its blessedness in the present life, its safety for society, and its service to the State, than both its physical and mental discipline. Hence the supreme task of the teacher is not the enlargement of the borders of knowledge, but the closing of the chasm which ever exists between the ideal and the real.

But, if the moral discipline of the young is the supreme problem of teachers in all lands, that problem presses with a hundred-fold weight upon the teachers of the Chinese. You are called not only to train the young people of China in the applied sciences for the immense task of opening up the resources of this vast empire and leading 400,000,000 workers into the use of modern inventions; but you are called to the infinitely greater task of preparing these young people to transform the government, a civilization of 4,000 years growth, and to lead one-fourth of the human race in achieving the New Humanity in Christ.

But at this point we must recognize another factor in the educational problem of China. While the existing colleges are wholly due to missionary initiative, nevertheless the Dowager-Empress is now founding national institutions in all the leading cities of the empire. One of the saddest sights in America is to see the colleges which trained our Harrisons and Hayes, our Garfields and McKinleys, being slowly crushed by the competition of State universities. Unless the missionaries are wiser in laying the foundations of Christian education in China than were the churches which sent them out in laying the foundations of Christian education in the United States, you or your children will see the long, languishing struggle and final death of Christian institutions into which some of you are putting your life-blood. The certainty that the Christian colleges of China cannot expect from home the munificent endowments which have created our Columbias and Harvards and Yales, our Leland Stanfords and Johns Hopkins and Chicago Universities, makes all the more imperative the necessity for a combination of our resources.

We cannot preserve our intellectual integrity and put the young men who trust their entire education to our direction into colleges wholly unequipped in the applied sciences on the ground that we teach them the Bible and that we hold revivals in our college chapels. In a word, we cannot cheat young people in their preparation for this life in order that we may deal honestly with them in their preparation for the next life.

In the competition between the State and the private colleges which is so far advanced in America, which is under full headway in Japan, and which has already begun in China, I see no way for giving young people the best preparation for the physical, the mental, and the moral transformation of the Chinese, save by the union of our churches in founding at least one well-equipped college or university each in half a dozen of the great centres of the empire. Most of us will say this ideal is simply impossible of achievement. With men this is impossible, but with God all things are possible. Surely through Christ we can do that which He summons us to

perform. One of the blessings which we missionaries owe to the churches which sent us out is to furnish them such illustrations of lofty Christian statesmanship as will lead to the reorganization of the work *at home* and to the conserving of forces now running to waste through strife among our struggling denominations.

Third. We ought, by all honorable means, to attempt to mould the rising national colleges of China. For this purpose we may well covet the privilege of lending them our best equipped men. Who can tell what changed conditions may confront us under another reign which cannot be far removed? Every effort, by precept and example, to present Christianity to the rulers of China and to the rising colleges of the empire, not in the name of ecclesiastical authority, but in the name of moral science, not in the interests of the church, but for the sake of humanity—every effort to present Him who alone enables men to walk the earth, not after the law of a carnal commandment, but by the power of an endless life—is worthy our heartiest encouragement. Only let the Christians who under God are called to the national colleges not deny the Master! If a score of Christian teachers and statesmen shall accomplish for China what Guido Fridolin Verbeck did for that "Everlasting Great Japan," our problem will be largely solved.

Fourth. The aim of our Christian colleges should be holiness, in its old Anglo-Saxon meaning of wholeness, completeness,—the development of every faculty to its highest power and the consecration of them all to the highest service of the race. The Bible should be made an integral portion of our college curriculum. The time has come, even in missionary colleges, when we should be heartily ashamed of passing the teaching of this Book from one professor to another, according to their convenience and their other duties. Certainly we have never been able to treat the Chinese classics in that manner in our Christian colleges. We are no longer able to pass scientific instruction worthy of the name from hand to hand among our teachers. The time has come when we should as carefully select a man to teach the Bible in our Chinese Christian colleges as we select a man to teach chemistry and physics. Most significant was the plea of Professor Huxley for placing the Bible in the public schools of England. He made this plea as an agnostic; he declared that he did not know that the Bible contains a supernatural revelation. But as a scientist he was bound to be governed by the experience of the race, and the experience of the race had demonstrated to him that the moral discipline was the most pressing necessity of our civilization, and that the Bible is the one unrivalled instrument for moral culture in possession of mankind. I believe, therefore, that if we Christians give the rising national institutions in China all the aid possible, and the Bible the place

due to it in our missionary colleges, Japan and China, in founding national institutions, may take Professor Huxley's position and put this book into their curricula as the greatest instrument of moral culture now in possession of the human race.

These four convictions, therefore: first, the imperative need of moving speedily and with larger resources in our educational work; second, the necessity of co-operation and union in order to secure these larger resources; third, the attempt of our sanest and saintliest men to help the national institutions solve the problems which confront them; and fourth, the necessity of giving the Bible and spiritual training even larger emphasis in China than they receive in the Christian colleges in America, are the convictions borne in upon me by the problem which confronts us in the Orient. As I now strive to narrate the impressions which have come to me of our possibilities in Asia, I trust these convictions will grow steadily in your minds as they have grown in my own mind.

Let me now try to express the transcendent importance of the work being done by you who are out upon the far-flung battle line of civilization and Christianity in contact with the Orient. Civilization always arises in connection with bodies of water, because water is the oldest and is still the cheapest means of communication; and civilization arises from the interchange of commerce, of ideas, and of ideals. The earliest stage of civilization was the civilization of the river basins. Witness the civilization of Egypt along the Nile, of Babylon and Assyria along the Tigris and Euphrates, of India along the Ganges, and of China along the Yang-tze-kiang and the Hoang-ho. The second stage of civilization was inaugurated when men were able to cross what the Bible calls the Great Sea. It was the civilization of the Mediterranean basin. Witness the civilization of Greece, of Rome, of Carthage, of Palestine and of Alexandria around the Mediterranean. The third stage of civilization was inaugurated when Columbus crossed the Atlantic and discovered America. Witness the civilization of modern Europe upon the eastern and of the United States and Canada and South America upon the western side of the Atlantic. The fourth stage of civilization, and the final stage so far as this globe is concerned, is the civilization which is now arising around the Pacific basin. More than half the peoples of the earth now line the shores washed by the Pacific and Indian Oceans. Rudyard Kipling, a few years ago, wrote:

"Oh, the East is east; and the West is west;
And never the twain shall meet,
Till earth and sky stand presently
At God's great judgment seat."

These lines sound as if they were written in the last century, as indeed they were. From the time when Abraham became the first

western emigrant for conscience's sake down to the landing of the last Jew upon the wharf at New York this morning, the race has fulfilled Berkeley's prophecy, "Westward the star of empire takes its way." But that movement of the race westward has now compassed the globe. The American tide of Western emigration has steadily flowed on until it has reached the Pacific shore; and the Americans are now looking anxiously toward their possessions in the Philippines and their possible trade with the peoples of the Orient. We must change Mr. Kipling's quatrain and make it sing as follows:

But there is neither East nor West,
Border, nor caste, nor clan,
When Christ or trade start round the globe
To find a brother man.

The world has become one great neighborhood; and the problem which confronts us is to determine what nation, what language, what civilization, what religion shall become dominant in this world-neighborhood gathering around the Pacific basin in the twentieth century.

The problem is the more urgent, because the uncounted millions of the Chinese empire will emerge into modern civilization within the next half century. In view of the age-long stagnation of the Orient, in view of the fact that Chinese civilization has continued for thousands of years substantially in its present form, one might well doubt the possibility of its transformation. But certain startling facts confront us in regard to impending changes in the Pacific. The transformation has already occurred among some fifty million Orientals in Japan, and what the Japanese have done the Chinese will later accomplish.

But China will not be left to interior development alone. Civilization and commerce are questions of transportation. Even with the vast network of waterways throughout the great plains of China the average cost of transporting freight is two to three cents per ton per mile. The average cost of transporting coal by railway over the mountains of Pennsylvania is one-fourth of a cent per ton per mile. Mr. J. J. Hill is transporting wheat from the plains of Minnesota and Dakota to China at a tenth of a cent per ton per mile. Moreover, the Western method of transportation is twenty times as speedy as the method of the Orient, and vastly safer than is river transportation in China. With the possibility of cutting down the cost of transportation throughout the Chinese empire to one-half of what it is now, and yet receiving twice as much for conveying freight over the great plains of China as over the mountains of Pennsylvania, and with the imperative demand for greater speed and safety in transportation, who doubts that modern railroads are destined to enter the Chinese empire?

We are not left to prophecy. Seven or eight railroads, aggregating nearly a thousand miles in extent, are already begun by syndicates representing six or eight different nations. These beginnings of great enterprises give promise of enormous profits. Russia, Germany, Great Britain, France and the United States are carefully guarding the concessions granted to their citizens and are striving to secure greater railroad concessions from the Chinese government. With these enormous possibilities of profit in view, who doubts that China, during the next fifty years, will be gridironed with railways?

Moreover, the future development of our industrial civilization depends largely upon the supply of coal. Coal mining in England and France, on account of its great depth, is already very costly, and the supplies are slowly decreasing. The United States, despite the cost of labor, is securing the industrial supremacy of the world because of her boundless coal supplies. But China contains the largest coal fields upon the globe. Baron von Richtofen, the greatest industrial authority on China, has found coal in every province in the empire, and declares that, in one single province, there is coal enough to supply the world, at its present extravagant rate of consumption, four thousand years. These coal fields are surrounded literally by mountains of iron ore, while Chinese labor is the best and cheapest in the world.

Here, then, in the construction of railways, and in the use of cheap Chinese labor in the exploitation of the coal and iron fields of China, are possibilities for a vast enlargement for European industries and for an incalculable increase of the wealth of the civilized world. The deep motive underlying the present war between Japan and Russia is the exploitation of the immense resources of the Chinese empire. The nation that controls and develops the coal and iron industries of China and exploits cheap Chinese labor, will dominate the civilization of the Pacific basin and become the wealthiest of the world. In a word, with the leadership of the Japanese people, a kindred race which has already emerged into modern civilization, with the economic efficiency of the four hundred million in China, with the unparalleled opportunities for the development of railroads and of coal and iron industries in the empire, the Chinese people, embracing one-fourth the population of the globe, will emerge into modern civilization during the next fifty years; and the question which confronts us is whether the new civilization of the Orient shall be set in materialistic or in Christian moulds. This is the greatest opportunity and the greatest problem which has confronted Christendom since the Reformation, if not since the coming of Christ.

The providential opportunity of the English-speaking Protestant peoples of the world must not be considered narrowly,

boastfully or exclusively. God has given to the other nations of the world providential tasks in shaping the civilization of the Pacific basin. Japan aspires to be the island empire of the Pacific, the Great Britain of the Orient. She is offered a providential opportunity for leading the countless millions of the Pacific basin out into modern civilization. In any case, Japan will play a great part, and it is possible for her to play a leading and a lasting part in shaping the civilization of four hundred million human beings. If Japan simply enters upon a mad struggle for continental conquest on the one side, and for the indulgence of her appetites upon the other, then, even if she realizes her wildest dreams of conquest, she will simply repeat the brief glories of Genghis Khan, or of Alexander's empire, and pass speedily to her doom. Again, if Japan adopts only our inventions, and is content to rest in a materialistic philosophy, and to follow Herbert Spencer into nescience in regard to the great problems of God and of the final destiny of the soul, she will then stand for that Better which is the enemy of the Best, and in the end she will be broken, like the Jews, by the Stone cut out of the mountain without hands. But if the Japanese not only adopt our material inventions, but accept the Bible as the Word of God, if redemption from the guilt and power of sin becomes the experience of millions, Japan may become God's chosen people for the Orient, and we may say reverently of her: "Who knoweth whether thou art not come to the kingdom for such a time as this?"

Some years ago a Russian civil officer was asked by an American, with whom he had become confidential, what was the greatest ambition of Russia. He pointed to the Trans-Siberian Railway. He cited the fact that this railroad runs for nearly three thousand miles along the northern borders of China. He did not point out the fact which later transpired, viz., that Russia intended to build a branch of the railway to Port Arthur and seize that port, in order that she might have a great, ice-free port upon the Pacific Ocean. He called attention to the fact that, on the completion of this railway Russia could put a hundred thousand men into China in a few days' time. Pointing to these facts, and referring to the colonial history of England, he continued: "Russia intends to do for China what England has done for India. The Chinese are the northern people of the Orient. They are stronger and more numerous than the people of India. Russia, during the first quarter of the twentieth century, will develop a population within her own borders of a hundred and fifty million souls; she will rule four hundred million people in China; she will become the suzerain of Asia, the overlord of Europe and the greatest empire the sun ever shone upon."

The Russian aspiration for an outlet to the sea is a natural and legitimate one. Russia, with the Greek Catholic faith, and with many citizens of Oriental character, might prove to be the John Baptist of the Orient, preparing the way for the fuller coming of the kingdom. Asiatic Russia can increase her present population of twenty million to one hundred million as soon as her people become intelligent enough to develop her indigenous resources. Surely all possible Christian influences are needed in the Orient; and every prophetic soul would welcome Russia if she could come to China in the spirit of the Master.

But Russia has to-day only one port on the Pacific coast, and that is ice-blocked during the winter, and she may not hold that port to-morrow. The Russian national debt is exceedingly heavy and is rapidly increasing, while the limit of taxation apparently is reached. Alexis Krause is authority for the statement that less than three per cent. of the Russians can read. Counting the interest on the war debts, and the cost of the army and navy, Russia spends one hundred times as much for war as for education. Above all, the thorough incompetency and corruption of the Russian bureaucracy has been revealed by the present war, and the common people are full of discontent. Russia's only hope appears to be either in a rapid evolution, or else in a revolution which shall secure her people freedom of conscience, a free press, government by the people and general education, and thus enable that great empire to become a leading factor in world politics fifty or one hundred years hence. Russia has not yet come to her kingdom.

* * * * *

From mere earthly considerations the evangelization of China is the greatest problem which confronts the twentieth century. The Chinese are the highest heathen race in economic efficiency. In productive power they rank next to the nations of the Western world, and they rank below the United States and Germany and England only because they have not yet learned to use our modern machinery. The average wages of the Chinese laboring classes are one-twentieth as great as the average wages of American working men. Moreover, we must bear in mind that in China not the men only but the women and children engage in productive industries. Hence a Chinaman can live on ten cents a day, because his wife and most of his children are also earning their living and a little more. The Chinese are the supreme masters of the art of saving. Literally nothing in China goes to waste. All that can be eaten—including, in times of financial pressure, rats and dogs and dead animals—is eaten. All that can be worn, including straw shoes and overcoats, is worn. All that can be used as a fertilizer is put around

plants. Not even the water of heaven is permitted to run unvexed to the sea, but Chinese irrigation is vastly superior to any found in Europe or America. All that can be used in fuel, including sweet potato vines, the roots of rice and corn and sugar-cane, the reeds along the banks, leaves and twigs of trees, is burned. Whole provinces are literally swept clear of vegetation every fall. With such sweeping economy and unwearied industry we may readily agree with Rudyard Kipling's observation that there must have been much iron in the clay of which God formed the Chinaman. It was in no feigned despair that laborers on the Pacific coast, after their first struggle with Chinese workmen, turned to our government for protection. By exclusion acts and tariffs it is possible for the United States indefinitely to shut out Chinese laborers and Chinese products. But the struggle of American laborers in the twentieth century, like the struggle of English and German laborers, is not for the home, but for foreign markets. To destroy the foreign markets of either one of these three nations would result in such widespread and long-continued idleness at home as would lead to a revolution. But in the foreign markets of the world tariffs and exclusion acts are of no avail. The English and Germans and Americans are holding these markets to-day, simply because the Chinese have not yet mastered our modern inventions; they produce only about an eighth as much per workman as their Anglo-Saxon competitors.

But even with a production of one-eighth as much, as compared with Anglo-Saxons, but with wages of from one-twelfth to one-sixteenth as much, Chinese products are already beginning to reduce the price and to drive the products of Anglo-Saxon nations from the commerce of the Pacific. The cloud to-day, due to the industrial conflict between the Chinese and the Western nations, is not larger than a man's hand; but in less than a quarter of a century it may cover the entire heavens. On the part of captains of industry there is a crying demand for Chinese labor in the Philippines, in the Dutch possessions of Java and the Moluccas, in Australia and Borneo and the Straits Settlements. Even under the autocratic government of the Czar, Chinese farmers are driving Russian immigrants literally off the earth in Mongolia and Siberia. We cannot exploit the vast, latent riches of the tropical regions, at least, without Chinese labor. But the introduction of Chinese labor means the reduction of earnings of Western working men below a living wage. When the Chinese people once master our Western arts and industries they will so reduce the cost of production as to drive Western products from the markets of the world and seriously threaten with revolutions Germany, Great Britain and the United States. Here then is the

problem which confronts the working men of Europe and America. What is its solution?

The only possible solution of this problem is the Christianization of the Chinese. Chinese Christian parents withdraw their children from labor and put them into schools. The missionaries, in the interest of the church, are advising that each Chinese family have a small home of its own, instead of the clan herding together as a common family, where a blessing at the table, family prayers and family religion are simply impossible. The missionaries of China are advising that the Chinese women, instead of laboring in the fields, devote their time to the care of the home and of the younger children. Chinese human nature is identical with the human nature of Western peoples. The Chinese are as fond of board floors in their homes, and kerosene lights, and books and papers, and clocks and watches, as are the Western working men. In a word, Christian missions are lifting the standard of civilization in China from that of a mere animal existence up to the plane of the Western working man; and this entire movement is in the interest of humanity and in the name of Christ. Before the coming of Christ neither Roman nor even Greek civilization realized the worth of the individual soul, and the living of the working classes upon the level of animals was as common throughout the Roman Empire as throughout the Chinese Empire to-day. No power on earth will so rapidly and so largely increase the sense of individual worth, multiply homes, introduce education, provide for the wants of the women and the children and lift the standard of living, throughout the Chinese Empire, up to the level of the working classes in Europe and America as Christianity. If the working men of the Western nations knew what would make for their peace during the twentieth century they would pour money by the millions into the evangelization of their not distant competitors in China, who have reached the highest point of economic efficiency of any heathen race, and who will soon raise their productive power from an eighth to a fourth or a half or to the level of that of Western working men. Simply in the name of economics, and to avoid an industrial revolution in Europe and America, the evangelization of China and the consequent transformation of its standard of living before the Chinese master our modern inventions, is the imperative demand of civilization.

Notes.

THE present month will be forever memorable in the intellectual life of China on account of the Imperial Decree doing away with the famous system of examination for degrees. These date from the Han dynasty (c. 180 A. D.), and have been held ever since, and perhaps nothing in the Chinese social system has been so widely known as this system. Nothing could show better the depth to which new ideas have penetrated the Empire more than the fact that the examinations have vanished almost without word of remonstrance or protest, and that in spite of the fact that most of the influential men of the nation owe their position in some measure to them, and hence would naturally be attached to the system.

What will take the place of the old degrees is as yet undecided. We are at present in one of the most uncertain points of Chinese history. What is to happen in this country to-morrow no one can foresee. For the present, students can only be distinguished according to the school from which they graduate, but it is reasonable to suppose that soon a new system of degrees will be contrived, and that under the Board of Education the schools and colleges of the country will be granted charters to confer degrees according to their standard.

Whether such a uniform system as Japan's could be enforced seems hardly either possible or desirable. The advocates of individualism at least will feel that the more varieties of culture and differences of method the better will be the result in the long run. The Japanese system is severely criticized by some at present on account of its narrowness. It aims to turn out men who will be useful cog-wheels in the great governmental and national organisation, and will be able to forward the material prosperity of the country. China, we may hope, will be able to develop, especially under Christian influence, a system which will lay more emphasis on the other branches of education.

We take great pleasure in presenting this month Bishop Bashford's able and interesting article on the educational outlook in China. No one could give greater encouragement to us in our work. In fact perhaps the only word of criticism that can be offered is that it sets too large a field for mission work to cover. We refer especially to the suggestion that missions ought to unite in equipping large universities, where adequate instruction could be given in applied science. It hardly seems as if we could look forward to this. There are several objections. First, the equipment required is too elaborate and expensive; Cornell University for civil engineering

alone has eleven laboratories and twelve collections in the museums. Secondly, the number of trained workers required would be very great. Thirdly, the mechanical branches of training are too remote from our missionary interests. China is sure to get all those things which will help her in practical and commercial life. What will be needed will be the development of the higher spiritual life of the nation in all its forms. It therefore hardly seems worth while for us to spend much energy and money in building up scientific schools, so long as work done in our schools of liberal culture promises greater results.

New Manual of Chemistry (化學新編). By Y. T. Woo. Presbyterian Mission Press.

This treatise does not cover the whole field of chemistry, but deals especially with metals and their ores. Hence it is appropriate as a text-book in colleges giving courses in mineralogy and mining. Those also who do not make a special study of mining, but are interested in practical chemistry, may take it as a guide in case ores are met with.

The author has had the advantage of ten years' experience in analysing and experimenting on minerals from the mines of Kaiping since his return from abroad, where he studied for a number of years. The book is written in Easy Wên-li. Its length is 71 sheets.

In the first part, Vol. I, are given the features, the forms, and the methods of handling the apparatus—from the fitting up of a wash-bottle to the equipment of the whole laboratory, from the cleansing of a test-tube to the making of a crucible. After giving directions as to the proper mode of using the instruments represented in twenty-eight illustrations, the making of solutions and reagents is treated. And lastly, a few preliminary and introductory tests are noted, explained, and performed.

In the latter part of the book more apparatus is described and six figures are given. Here is treated in detail the analysis of the thirteen most common metals from the ores by the application of the dry as well as of the wet test, and including the electrical agency in the case of copper. Following this there comes the detection and analysis of a few common compounds like coal, charcoal, lime and clay.

A few errors are noticeable, especially on page 3, in the formulas (Mg for Hg, No for NO, etc.). Otherwise the work seems well done, and the book may prove of great value to students in this branch of chemistry.

H. W. S.

Correspondence.

THE THREE YEARS' ENTERPRISE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries at Kuling decided to print 15,000 copies of the appeal in Mandarin and Wên-li for distribution among the Chinese Christians. This work has been done by the Presbyterian Mission Press, and the appeal, translated and adapted to the Chinese, is now ready. Please note that this appeal does not call for a *doubling* of the foreign missionary force in three years. Copies will be sent free by mail or delivered to individuals at the Mission Press; but postage, at the rate of twenty cents Mexican for 150 copies, must accompany all orders.

S. ISETT WOODBRIDGE.

*Chinese Christian Intelligence Office,
18 Peking Road, Shanghai.*

CHINESE ANTI-OPIMUM MOVEMENT IN AUSTRALIA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Papers lately to hand from Australia give accounts of a remarkable meeting held in Sydney, New South Wales, on May 20th, 1905, at the room of the Chinese Empire Reform League, to urge upon the Commonwealth government the prohibition of the importation of opium and of opium smoking. Those present were chiefly Chinese merchants interested in the trade.

The Rev. Young Wai asked that those present would give a pledge to abide by the prohibition if obtained, though to some it would mean sacrifice of

income; and this was given by all present. Mr. Yee Hing gave a statement of the prohibition movement which was started in Melbourne. His own firm, Messrs. On Chong & Co., controlled one-third of the opium trade in New South Wales, but desired that the traffic should be stopped for the sake of both Chinese and Europeans. They recognised that those accustomed to smoking and eating opium would be a burden for some time if the trade were prohibited; and it was proposed to inaugurate a fund to provide medicine and care for them.

A resolution was carried unanimously asking for the prohibition of opium importation and of opium smoking. A further resolution was also carried unanimously, appointing a deputation of Chinese merchants and citizens to wait upon the Evangelical Council and upon General Booth and ask for their co-operation in the matter.

Arrangements are being made to hold an anti-opium demonstration in one of the large halls of the city shortly, in which the leading politicians, clergymen and citizens will be asked to take part.

The above facts may be of interest to your readers, and may be specially commended to Christians interested in the drink traffic and to persons who express doubts as to the sincerity of the respectable Chinese when they protest against the traffic in opium.

I am,
Yours faithfully,
EDWARD GRUBB,

Office of The British Friend, London.

A SELF-SUPPORT PROBLEM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the present time the majority of missionaries appear to be strongly in favour of establishing self-supporting churches. Such an object is none the less commendable because of the many difficulties encountered.

But there is one special difficulty, about which I would like to seek the help of the contributors to the "RECORDER."

To form a self-supporting church is it not essential to have a self-supporting people? In the districts to which my experience is confined—and I speak as a younger worker—we keep "self-support" steadily before us.

The population is agricultural and the contributions received are on a fairly liberal scale. But enquiry behind the scenes shows that often donations, either large or small, are received from persons who are heavily in debt. The effect of their liberality cannot be very helpful to their creditors, who doubtless have strong feelings that Christians should be *just* before they are *generous*.

The value of self-supporting churches, aided by such gifts as these, may also be questioned.

The remedy appears to lie along the line of assisting, in some way or other, to inculcate habits of systematic thrift, that as far as possible the Christians may be free from debts which many regard as inevitable bonds of friendship(!) as well as setting up a high standard for the basis of Christian giving.

Among the working classes at home Christian philanthropy has originated many schemes of helping the poor to help themselves.

I am sure many missionaries studying the problem, with the limited horizon of their own inland stations, would be glad to hear of plans proved successful in other places in China.

What is desired is that earnest Christians should be, by their own exertions, delivered if possible from chronic penury, that a healthy abhorrence of debt and borrowing, if gained from instruction, should have scope for practical demonstration, and that works of Christian charity should not be declined because of "muh iu tsien," nor helped by money not strictly morally free for such use.

Might I suggest that the subject is well worthy of the attention of the Morrison Society, and I trust that at no distant date in your pages we may glean valuable help on this subject as we do in so many others.

Wishing to "ling giao,"

I am, Dear Mr. Editor,

Yours truly,

ROBERT GILLIES.

China Inland Mission,
Ho-tsin, via Kiangchow.

GOOD WORKERS BUT INDIFFERENT LINGUISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What do you think of the possibility of the General Conference helping to clear the air as to the vexed question of missionaries' study of the language? The ideal with some strong directors is the Civil Service Examinations in the East, and there are some earnest missionaries who say, Lay down the law and dismiss those who will not obey. Now the assumption should be that those who take

the great step of coming to China for the service of Christ are honest men and wish to do right. But the right may not be the same in all cases. Missionary work is more complex and taxing than that of the civil service.

Should good workers be sacrificed for the sake of standardising examinations? Men like Peter, who could render great service, might not be able for a Civil Service Examination, or they might attempt to take it at a great loss to other work.

There can be no sympathy for those who wish wilfully to be a law to themselves, and still less if they wish to lay down the law for all others. But let us be practical. Here is a man in every other way a desirable missionary, but he is not a linguist, and when pressed as to the language, he thinks of retiring. Yet he can make himself understood and can do great service, both medically and clerically. Here is a man to whom the language is a nightmare. If he be not encouraged to come into contact with the Chinese he will lost heart, if not head too. Here is a man who can do well at vernacular, but not at character; another likes character best. If there be a supreme purpose to serve the Master should not this make every worker valued? I have heard that in some missions earnest ladies in mature life have come out as associates and rendered great service. In most parts of China the spoken language and the written are largely alike. Here it is far easier to be master of character. Such parts of China should not be a law for those where the vernacular and character are diverse. By all means create a public opinion in favour of read-

ing, and if possible of writing character. But do not carry this so far as to hinder if not stop *soul-winning*. A missionary once said to me, he had studied the classics till he thought that the Chinese had no soul !!! What would the Master think of this servant? Scorn is sometimes poured on romanised vernacular, even where it is most needed. Scorn has likewise been poured on New Testament Greek as compared with the classical. It is said of Mr. Moody that the prayers of a sick lady were the means of his beginning his life-work on a world scale; also, that the prayers of a lady friend for David Hill were answered in his winning Pastor Hsi. Should not power with God and men, developed in *every way* possible, be the prime consideration?

Yours truly,

J. SADLER.

PROTESTANT OR CHRISTIAN?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What does your correspondent, Mr. H. Witt, mean by "the Protestant Church of China?" There are Protestant missions sent by churches in the West, which in different ways have agreed in "protesting" the supreme authority of Holy Scripture as against corrupt tradition in the Roman and Greek communions. But those churches are many, and the native churches they have called into being are also many.

The only *one* church, whether in China or elsewhere, is the church of Christ, "the blessed company of all faithful people;" and it includes "living" members who are not "Protestant" in the

sense in which Mr. Witt and the rest of us are, and yet are pious Christians, even though still included in the Roman or Greek communions.

Except for purposes of theological discussion do we need any title but that of Christian,—disciple, freedman, of Christ? It is in virtue of that only Name that we are saved. It is in it that we boast. (Gal. vi. 14.)

The "protest" of the fifteenth century was necessary, and must never be forgotten. But the name given to our forerunners at Antioch, the character under which Peter bids us suffer cheerfully if need be, is surely our best common title, 基督教, 基督徒.

Why the great missionaries of ninety years ago substituted for Christ the other great name, Jesus, cannot now, I suppose, be ascertained. The Romanists by a still more unaccountable (may I say?) mistake dropped both "Christian" and "Catholic" from their church name and called themselves 天主教 *deists*.

Jesus is the preeminent name "at" or "in which every knee shall bow." But we have no primitive authority for calling His church or His doctrine "Jesuit," which we have for call-

ing them "Christian." And I cannot but think the great leaders were ill advised in forsaking New Testament precedent and writing 耶穌教 instead of 基督教; especially when already in their day 耶穌會 had been appropriated by a society, some of whose rules are by no means Christian.

As to Mr. Witt's 正教 can any of us claim for the characteristics of our several denominations, even such as are common to most of us, the great epithet 正? The "orthodox" Greeks claim it; but whilst we allow neither to them nor to Romans infallibility in their judgment of themselves, is it wise or modest in us to challenge orthodoxy for the varying characteristics of Anglican, Presbyterian, Baptist church schemes, or even for their "greatest common measure"?

We have Christ in common; let us glory in Him, avoiding unscriptural error; and yet thankfully acknowledging that many hold the same saving truth with us who have yet not seen their way to come out of what we cannot but regard as a maze of corrupt tradition.

Yours faithfully,

G. E. MOULE.

Our Book Table.

The Christian Movement in its Relation to the New Life in Japan. Tokyo: Published for the Standing Committee of Co-operating Christian Missions. Printed by the Methodist Publishing House, Tokyo.

We would congratulate most heartily our missionary brethren in Japan, and particularly the editor, Dr. D. C. Greene, on the timely work before us. It is illuminating and inspiring, and

whilst of special interest to all dwellers in the East, it will do much to deepen and quicken the interest of the home Church in all that is being done for the Christianization of Japan. In the general survey the first references are naturally to the war. Our attention is drawn not so much to the military strength and wisdom displayed as to the

high intellectual and moral qualities that have marked the course of both army and navy. We are reminded that "as in the war with China years ago, the Japanese authorities have sought to impress upon all classes the principle that the contest in which the army and navy are engaged is not between two peoples, but between two governments representing conflicting policies, and that it should not involve hostility against individuals, excepting so far as such individuals are active instruments of one policy or the other. Hence the Japanese people have been instructed that women and children and even unarmed men are to be treated with all possible consideration. The people in their turn have accepted this principle and with few, if any, exceptions are entirely loyal to it."

Interesting statistics are given under the departments of domestic politics and the business world. Education and social work reveal some new and notable features. After a succinct account of the work done by the undenominational agencies, we have a full account of what is being done by Churches and Missions. Special attention has been given to the Nihon Kirisuto Kyokwai (The Church of Christ in Japan), the outgrowth of the Presbyterian Missions working in Japan, because it embodies the history of the movement toward independence. Further references to this important work will be found in the Editorial Comment.

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The Sixpenny Atlas. W. and A. K. Johnston. Twenty-five cents. American Presbyterian Mission Press.

We will not go so far as to say that this atlas is the embodiment

of all the virtues, but we do say that it is the embodiment of many more than one expects to find in an atlas sold for sixpence at home or twenty-five cents here. Counting insets there are over a hundred maps and plans; some of them always sought for, but rarely found, in school atlases. The maps of the Mediterranean, Atlantic, and Indian Ocean, with their trade routes, are of this type, though on this last the P. and O. route from Colombo to the Far East is not shown. To make the set complete the Pacific should have been added. The selection of maps is a wise one, and when we turn to an examination of the cartographic features of the plates we are pleased to see that the improvements adopted for years in all standard atlases are at last finding their way into the cheap atlases issued for school use. In the one before us we are gratified to find bathy-orographical contouring and isothermic indications on several of the maps. The duplication of certain areas, showing political or physical features on one plate and the localisation of natural products on the other, is a feature which adds value and clearness to the work. It is the best atlas we have yet seen for the money.

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In Memoriam. Rev. J. Hudson Taylor, M.R.C.S. Beloved Founder and Director of the China Inland Mission. With portraits. China Inland Mission, London, Philadelphia, Toronto, Melbourne. Morgan & Scott, 12 Paternoster Buildings, London, E. C. Price 1s. 6d. net.

No one event has impressed the missionary community both at home and abroad more solemnly than the death of J. Hudson Taylor in Hunan, and we have been much benefited by reading this book. It consists of a poem

by Dr. A. T. Pierson, reminiscences by B. Broomhall, and the programme of the memorial service held in the Mildmay Conference Hall in London on June 13th, 1905.

At this service, letters of sympathy were read and addresses delivered by Theodore Howard, J. E. Mathieson, Eugene Stock, Dr. Harry Guinness and others prominent in Christian work.

There is also a selection from personal and official letters with a few specially interesting press notices.

In the book we find several excellent photographs of Mr. Taylor, which bring vividly to our minds and hearts the genial and kindly presence of our departed friend who, being dead, yet speaketh.

It is surprising how quickly the materials for this little volume were gathered. Mr. Taylor died on the third of June and the book was published on the seventeenth of the same month. The whole missionary body will eagerly look forward to the authorized life of this humble servant of God, which we understand is now being written, and of which this book is the har-binger.

S. I. W.

The Land of Sinim. An Illustrated Report of the China Inland Mission, 1905. China Inland Mission: London, Philadelphia, Toronto, Melbourne.

This report is interesting to all missionaries; the introduction of fifteen maps and a number of useful diagrams enhances its value. In the volume we find: The Magnitude of China as a Mission Field, China's Need, Table of Walled Cities, Reports from Fifteen Provinces, List of C. I. M. Martyrs, Alpha-

betical List of Protestant Missionary Societies in China, and other valuable information. It contains also fifteen full page photographs.

W.

Sweden. Edited by Gustav Sundbärg. Historical and Statistical Handbook.

This valuable work has recently come out in English edition. It is a compilation of different authors, published by order of government, under the editorship of Gustav Sundbärg.

The whole book makes very interesting reading and draws our attention to many noteworthy facts.

"The liberal constitution of Sweden is the only one in Europe, except that of England, which has, without greater interruptions, been evolved by a process of independent political growth on a natural foundation." No country shows a lower death rate or a higher average of human life. The reason of this must be sought not only in such circumstances as the isolated position of the country, its climate, the enlightenment of its people, but also in the high standard which public hygiene has attained in Sweden. The public health of the entire kingdom is looked after by the "Royal Medical Department."

Compulsory instruction of the people began with the ecclesiastical law of 1686; the common school education was not made compulsory till 1842. The common schools are of very good standing, the shortest course being seven years. The "People's High-schools" give further instruction to adult members, especially of the peasantry. The higher education is also given, almost free, to all students. Gym-

nastics and domestic economy form part of the instruction in every school, both private and public. The education of deaf-mutes is also a State concern.

Agriculture and dairy farming are brought to a high development, and give a living to more than fifty-five per cent. of the population. The mining records are interesting. As to the standard of technics and the quality of production Sweden still stands among the foremost of mining countries.

Both the student and the ordinary reader will be interested in this work. I.

The 43rd Chapter of the Three Kingdom Novel, "The Logomachy." With map, introduction, biographical index, vocabulary, etc. By John Steele, B.A.

The history of the Three Kingdoms is reckoned by the Chinese to be their best novel. The 43rd chapter of the book—"The Logomachy"—is the crux of the story. In this chapter we are told of the visit of Chu Koh-liang, Liu Pei's trusted counsellor, to the court of Sun Ch'uan, in order to persuade that ruler to enter into an alliance with his master. Sun Ch'uan's advisers are almost unanimous in their opposition to the conclusion of such an alliance. They firmly believe that to ally themselves with Liu Pei, then at the very nadir of his fortunes, and brave the wrath of Tsao Tsao, who was even then in the field with an army a million strong, is to court national ruin.

We see Chu Koh-liang sitting in the audience chamber surrounded by those outwardly courteous, but really hostile statesmen. Each one is eager to enter the lists with him in argument and hastens to show that

his attempt to procure an alliance with the state of Wu is the despairing effort of a man whose position is critical to save himself even if it be through the ruin of his allies. They are, as a matter of fact, quite right, but such is the address of Liu Pei's minister that he meets the arguments of one and all without wincing and finally retires triumphant with the "entente cordiale" an accomplished fact.

The author aims, by the use of copious annotations, to make this somewhat difficult chapter easy to the student who is commencing his Chinese studies. The book contains a map, an introduction to the narrative, a biographical index, etc. Everything, in fact, that would help to elucidate the text is collected from larger works and placed here in the students' hands in a convenient form.

Now and then the notes, which are generally excellent, are of such laconic brevity that the student, like *Oliver Twist*, will be fain to ask for more. For instance on page 24, Note 19, we have "事 Verb." This single word will scarcely help the student very much. It is not correct either, nor is the next note, but on the whole this is really an admirable and useful book.

J. D.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXXV. 1903-4.

The honorary secretary complains in this report of the lack of interest shown by the public in the meetings of the Society. It is a pity that it should be so, for the papers are of an exceedingly high quality, and the writers deserve the encouragement of a large audience when reading them.

This volume contains the report of the proceedings of the Society at its meeting to observe its forty-fifth anniversary. The vice-president, the late Dr. Edkins, delivered an address recapitulating the inception and progress of the Society. Dr. Edkins familiarly recalled the great scholars who are known by name only to men of this generation. Those who listened to the old man eloquent as he spoke of Legge and Wylie, Bretschneider, Faber, and others, must have felt that these were the men among whom Dr. Edkins was easily a peer. And now he too has joined the great majority. His address and a paper on Kwo Tsi Yi, lend a melancholy interest to this number, for this is the last time we shall see his honoured name as a contributor to the Journal.

The Mantse and the Golden Chersonese, by T. W. Kingsmill, is a paper of great interest. The present reviewer must confess, though, that the way in which utterly different sounds are assumed to be the same, only with different phonetic values in Chinese or Sanscrit or Thibetan, is not convincing to him but only confusing. For instance this sentence which, after describing the legendary descent of the Mans from a great dog, goes on to say "Pwan-hu 槃瓠, the dog's name, is Thibetan, and is apparently identical with 番 禺, that of a Thibetan town on the Dzungo, in modern Chinese, the Tung, and which is mentioned in Sz'ma Tsien's history. The Thibetan form of the name would be Baryul, or Bardul, the Pa 巴 of history." It would be rash to dispute with so learned a scholar, but, we fear, only a sinologue can appreciate the argument.

The Rev. F. H. Chalfant, who

is an authority on these things, describes some "auld nick-nackets" of the Ch'in dynasty. Rev. W. G. Walshe tells us how difficult it is to conduct a funeral ceremony properly in Shaohsing. After reading his paper we are convinced that the Sacred Edict is right; the most important day of a man's (Chinaman's) life is the day of his funeral. Dr. J. C. Ferguson writes of Wang An Shih, a statesman of A. D. 1055, who was a social reformer in an age when the meaning of the word was unknown in the West. Altogether this volume of the Society's Journal is fully equal to its predecessors. Higher praise than this we do not know.

J. D.

REVIEWS BY A. H. S.

Missions from the Modern View. By Robt. A. Hume, of Ahmednagar, India, with an Introduction by Chas. Cuthbert Hall. New York, Chicago, Toronto: Fleming H. Revell Co. Pp. 292. \$1.25 net.

The first six chapters of this volume consist of lectures which were delivered in various theological seminaries in America during the past year or so, discussing some of the problems of missions in the light of modern psychology, sociology, and, it may be added, theology. The two final chapters are illustrations of the way in which Christian truth is made at once reasonable and comprehensible to one occupying the point of view of the Hindu. One chapter deals with the historical development of Hinduism, showing the stages of its evolution and its incompleteness and weakness. Another chapter is devoted to a comparison of Christianity and Hinduism. The treatment of missions and sociology is

probably that which will prove of greatest general interest, but the whole book is to be commended as fresh, strong and suited to the opening of a new century of missions. The author is a missionary by heredity, by education and by environment, and is one of the most useful men in India.

Dr. John Bancroft Devins, editor of the *New York Observer*, has gathered up his letters to that journal on his tour to the Philippines a few years ago, and the result is a large volume in coarse type and heavy paper of more than 400 pages. There are thirty-six chapters and numerous appendices with quotations from leading American authorities on the national policy and duty in governing these remote dependencies. Sixty-four excellent illustrations admirably reinforce the luminous text. Dr. Devins seems to have read everything available (in English) on the subject, and shows himself an industrious "observer" and a fair-minded critic. There can never be enough travellers of this description in the East. It is to be hoped that the wide circulation of this volume will do much toward a better comprehension of the great problems relating to the United States and the Orient. There is an excellent twelve-page index. The price of the book in the United States is \$2.00.

Mr. Speer's "Young Men Who Overcame" is a collection of brief life stories of those who, in circumstances widely differing, showed the transforming and the ennobling power of the example of Christ. Many of the charac-

ters are American, some of them English, one a Persian, but the strong undertone is the same in them all.

The cumulative power of a connected series of such short biographies is great. The author does well to present them as "a challenge to those who think that Christianity is a weak and an unmanly thing." "Muscular Christianity" has often extorted respect, but accompanied by a cultivated intellect and a loving, consecrated heart, it does more, it wins admiration and affection. Mr. Speer almost invariably adorns whatever subject he touches, and this particular volume (just published by the Revell Co.) is perhaps one of the most useful of his many contributions to the religious life of the time.

Dr. Sydney Gulick's "The White Peril" was struck off at white heat during the crisis of the Russo-Japanese war. Its purpose is to set forth the Oriental point of view, which is as remote as possible from that of the average European (or American) in the East. Western aggressions are here called by their proper names and the inevitable results cogently argued. The history of such, in the light of the present aroused condition of China, is not likely to be forgotten, and one could wish that internal Occidental forces rather than Oriental capacity for reprisals might be the deterrent power. Dr. Gulick's plan for an international guarantee of the neutrality of Eastern Siberia is "very pretty and very preposterous," but his book will still be worth reading after the late war has begun to fade into past history.

ACKNOWLEDGMENTS.

Official Minutes of the Ninth Session of the Hing-hua Conference of the Methodist Episcopal Church, held at Sin-giu city. Hing-hua Industrial Mission Press.

Hints on Chinese Idiom. By Rev. J. Sadler, London Mission, Amoy. Methodist Publishing House, Shanghai.

The New East, published quarterly by the American Baptist missionaries of China. Subscription price, \$1 per year. Editor, Rev. F. J. White, Shao-hsing; business manager, Rev. R. E. Chambers, Canton.

The Story of the Year, being the short annual report for 1904-1905 of the Church Missionary Society, with

list of missionaries, statistics, etc. 192 pages, beautifully illustrated. Price 1s.

From Macmillan & Co., Ltd.

Simple Lessons on Health, for the use of the young. By Sir Michael Foster, K.C.B., M.P., etc. 116 pages. Price 1s.

Tales from Spenser, chosen from the Faerie Queene. By Sophia H. MacLehose. School edition, with introduction, notes, etc. 167 pages, Price, 1s. 3d.

The Water-Babies, a fairy tale for a land-baby. By Charles Kingsley. Abridged for use in schools. With 100 illustrations by Linley Sambourne. 144 pages. Price 1s.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

S. D. K. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

Commercial Press List:—

Laughlin's Political Economy. Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

Evolution. By Edward Clodd.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Iron-work, Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Professor Bettex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Editorial Comment.

As several friends have written approvingly of the idea of starting a department in which questions relating to the praise of the churches could be dealt with, we have begun such a section on page 505. The two tunes printed there have been kindly supplied by Rev. C. S. Champness, who has made a special study of Chinese psalmody, from both hymn and tune standpoints. Unfortunately the short article to accompany the tunes has not come to hand. We hope to print it, with further tunes, in a later issue.

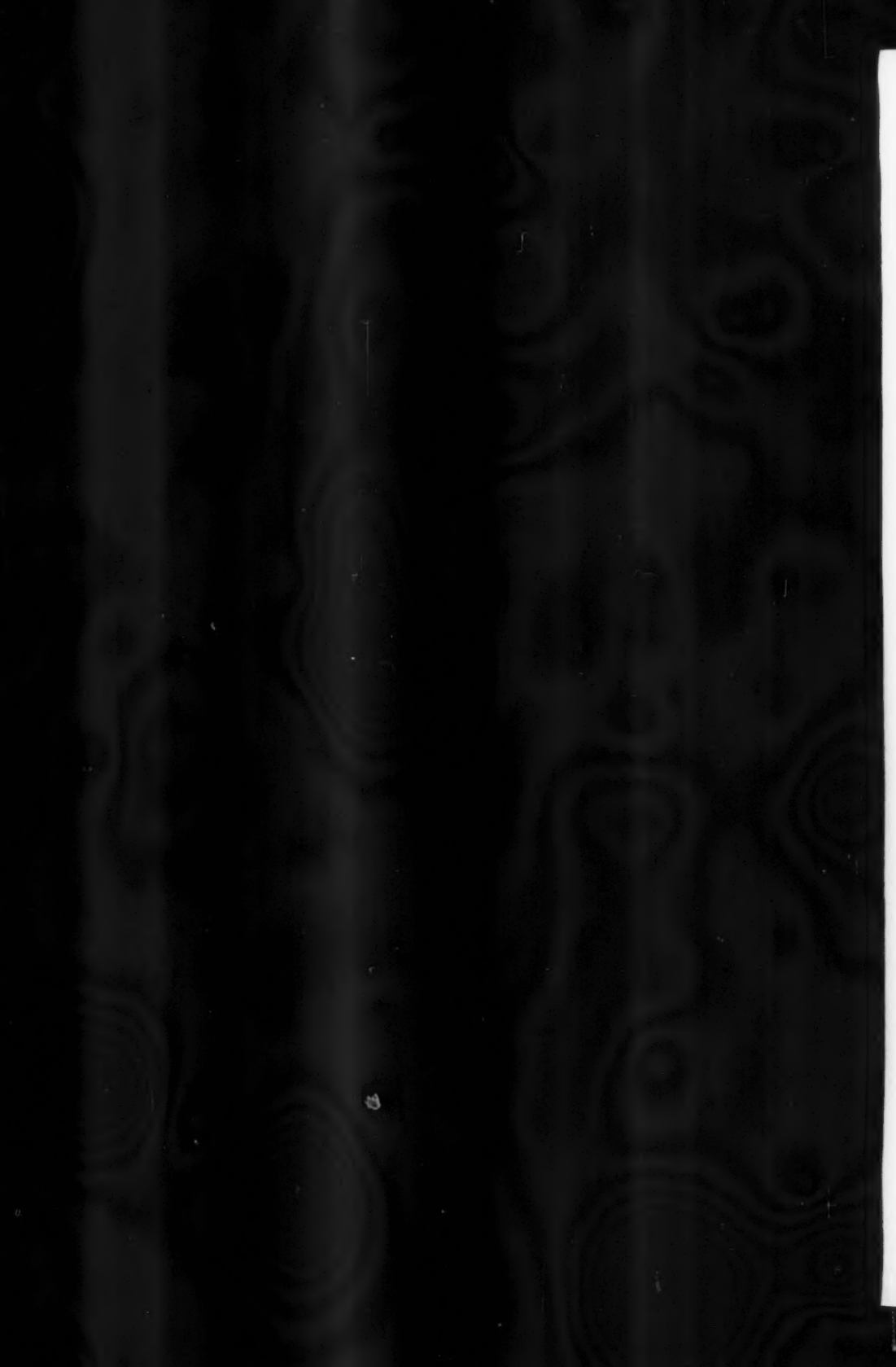
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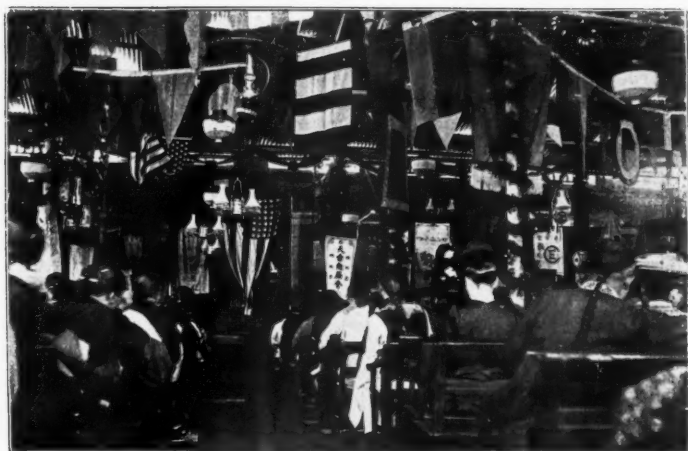
As a number of our readers may not have seen the Chinese report of the National Christian Endeavor Convention held in Ningpo last May we have reproduced in this issue three of the pictures taken on that memorable occasion. In the JUNE RECORDER Rev. A. H. Smith, D.D., gave us some impressions of the convention, and a month later Rev. A. R. Kepler presented us with fuller details. As these pictures remind us of what we read then of effective decorations, inspiring and inspired audiences, stirring and practical messages in eight

dialects, harmonious singing, liberal offerings, official recognition, and solemn consecration services, may our hearts and prayers go out more fully than ever before to and for this movement, which is eminently suited to unify and develop the religious life of the growing host of Chinese Christians.

* * *

JUST as we were going to press with last issue we were able to insert in the Diary of Events the welcome announcement: "August 30th.—Peace between Russia and Japan declared." It is impossible to peruse the principal articles in the treaty of peace with anything but mixed feelings, and our puzzled conjectures run eagerly along every avenue by which light might be expected. The most satisfactory explanation that we have yet seen is to be found in the statement made by Marquis Yamagata to a representative of the *Nichi Nichi*. In referring to the inevitable dissatisfaction on the part of many to the terms of peace he said that "in concluding peace the government took into consideration the present capacity of the empire, the need to develop





IN THE C. E. CONVENTION HALL.



our country's resources in the future, the Russian character, which loves war at all costs, and the international situation of Japan. We have come to the conclusion that the further continuance of the war would not be likely to obtain us adequate compensation for what we should lose. It seemed to us that our advantage might remain the same, whether we stop now or continue the struggle. Not only that, but we feared also that, if we continued the war, we might waste the resources which we require for carrying out our intentions in Korea and in the districts which we have acquired in Manchuria."

* * *

LATER on we hope to refer to some of the lessons of the war, but it is only fitting to take this opportunity of recording our heart-felt appreciation of the splendid service rendered by President Roosevelt in the cause of world-wide peace. We would also recognise thankfully and admiringly the moral courage and humane spirit displayed by the Emperor of Japan and his ministers in acceding to terms which are generally supposed to be more favorable than was anticipated by the Russian representatives.

* * *

A GOOD deal has been said recently of the poverty of the Japanese resources; but among the many interesting matters referred to in the pamphlet noticed in our Book Table department ("The Christian

Movement in its Relation to the New Life in Japan") we were specially impressed by what was indicated, in the general survey, of the possibilities of Japan's industrial and commercial expansion. Whilst the productive power of the nation has been reduced about two and a half cent, or one in forty of the total population, on account of the large number of men called out for military service, there was evidently a prior overstocking of the labor market, if we may judge from the emigration to Korea, Hawaii, the United States, British Columbia, and elsewhere. It must be remembered that in Japan the physical powers were, and are still, used most wastefully, so that the constant increase of the efficiency of labor indicates resources we are apt to lose sight of. We were also impressed by the high standard of the agricultural, technical and commercial schools. As a missionary journal, however, we were more interested in the significant statement that "the national growth to which Japan looks forward is to be no hap-hazard increase of material resources, but it is to have its root in popular education and is to be stimulated at every step by the open door of opportunity displayed in the sight of even the humblest pupil in the country school."

* * *

WE trust that China will learn some of the lessons the career of her plucky and progressive little neighbor afford

her; and that the Peking bomb outrage will not damp the ardour of the commissioners who were going abroad to study Western institutions. And in this connection we turn again to the pamphlet referred to above to learn what is said regarding the constantly increasing number of Chinese students in Japan. We read that there are probably not less than four thousand of these students in Tokio alone. They seem to be receiving great benefit from their studies; they are breathing a new atmosphere, and with it are imbibing new conceptions of life, which they will bring back with them to China. It is worthy of note that some twenty or thirty have in some way become interested in Western music, and at their own expense have employed a teacher from the Imperial school of music, from whom they regularly take lessons in singing.

* * *

SUMMER conferences of young men for the purpose of strengthening the spiritual life and stimulating a more active interest in the work of evangelization have been a notable feature in America and Great Britain, especially during the past decade. That they should so soon find an effective place in China was perhaps more than most of us expected. The fact, however, that a second such conference for the young men of Chehkiang and Kiangsu has been held this summer in Hangchow, as reported in the "Missionary

News" department of our last issue, that a second gathering of the young men of Shantung, three times as large as last year's, has been held in Weihsien, and that a new conference for the young men of Fuhkien has assembled in Foochow, accounts of which are to be found in the Missionary News, reveals the widespread desire for such meetings. They are a good thing in many ways. Not least among the benefits is the bringing together of like-minded Chinese men from different parts and giving them the opportunity to rub up close to one another. If China is to be evangelized by the Chinese, there must be councils of war on the part of those who are to have a leading part in the campaign. Such may the summer conferences become.

* * *

IN fact, to some extent at least, they seem already to have fulfilled this mission. It is gratifying to hear of the decisions of some, in both the conferences already reported, to give their lives to the supreme work of preaching the Gospel to their fellow-countrymen. It is equally hopeful to know that many, who are not feeling the "call to preach," are consecrating their lives, in whatever calling they may be serving, to the spreading of the news of salvation in season and out of season, wherever opportunity offers. The devotion of such lives, linked with the prayers of the many who are calling on God day by day

for a mighty outpouring of blessing on China, will surely avail much in their working. Is it any wonder that one good soul in one of the big cities of Central China is definitely expecting at least a thousand conversions in that city during the coming year, and that a veteran worker in one of the northern provinces looks for the gathering in of two thousand in the section of the province in which he lives during the same period? When the movings of Spirit are so manifest, who shall limit the "whither" to which His power may blow?

* * *

In this connection the report just to hand of the Conference of the World's Student Christian Federation, held at Zeist, Holland, during the early days of last May, provides most interesting and suggestive reading. This Federation has just closed its first decade, and embraces in its membership over 100,000 students and professors of nearly forty nations, of all races. The existence of the Federation makes it possible for an isolated group of students in a land like China to exert an influence on the students of hundreds of colleges throughout the world. It is an object-lesson of Christian unity. It also furnishes a convincing refutation of the charge that Christianity is losing its hold on the educated classes. On this point Mr. Mott, the General Secretary of the Federation, states as the result of his extensive and careful observation the following convictions:—

"Taking the world as a whole, the general attitude of students towards Christianity is unquestionably more favorable than it was ten years ago. In nearly every country the universities and colleges constitute the most religious communities. As centres of spiritual life and influence they are in advance of the Christian community in general. Reports from all nations show that with few exceptions there is less indifference concerning Christ and Christianity than at the beginning of the decade, and that Christian truth is being given a far wider hearing. The attitude of students toward Christian truth is more earnest and more serious. The signs are not wanting in different parts of the Continent of Europe that students are beginning to tire of materialism and atheism. In the government or State universities of North America and Australia the spirit of secularism and of materialism is certainly not so strong as it was a few years ago. In Asia the Christian religion is regarded year by year with increasing respect and confidence. In Japan, the most progressive nation of the Far East, even non-Christian educators are emphasizing the need of religion as the basis of morals. . . . Viewing the student world as a whole, it may be said that there is a marked movement away from the non-Christian religions, away from irreligion, and away from indifference concerning the Christian religion."

Missionary News.

The Convention of Christian Workers in Pei-tai-ho.

The present is the third summer in which arrangements have been made on the initiative of Rev. E. G. Tewksbury, of the North-China College at Tungchow, for a "convocation of Christian workers," with a view to uplift for body, mind, and spirit. The attendance has steadily increased until this year about 115 were in attendance from August 16th to 27th, addressed by many well known speakers. The general theme was "Evangelization of China," to which other topics were to be correlated. But before the meetings were nearly over, the Spirit of God took charge of them, and there were great searchings of hearts on the part of native (and foreign) pastors of long standing, as well as on that of many helpers, teachers and others. Some who had stood altogether on the outside were melted down and humbly confessed their sins and asked for prayers and guidance.

The value of this gathering is now thoroughly appreciated by many, and it is hoped that in due time it may be enlarged and extended, so as to admit of regular and constant correspondence classes and perhaps other features, such as normal teaching or possible industrial work. A "council" of tried workers has been associated with Mr. Tewksbury in the conduct of meetings, etc., but the possibilities of physical, intellectual, and especially of spiritual benefit to large and growing numbers are such that

it would not be surprising if much larger and better results shall be aimed at in the not distant future. There is here scope for the very best that more than one trained worker can give in continuous effort. The desirability of "spreading the sacred fire" was felt to be so great that at the final session the Chinese delegates themselves subscribed about \$80 (increased by others to \$100) for the expenses of four of the best men to carry the message of this convention to the churches of North China. The whole matter is earnestly commended to our readers as a most suitable topic for private and public prayer to the great Lord of the harvest.

A. H. S.

Native Convention at Ku-liang.

It is customary to hold a convention for the natives after the foreign convention at Ku-liang. While these meetings are under the supervision of foreigners, we are trying to awaken the Chinese to a sense of their responsibility, and encourage those who possess capacity for leadership and ability for evangelistic work to take charge of such meetings.

The Convention of August 13-20 was under the direction of Revs. W. L. Beard, L. Hodus and Miss S.M. Bosworth. Rev. J. B. Carpenter preached an excellent sermon on Sunday morning, August 13th, and the following Sunday morning the sacrament of the Lord's Supper was administered by Revs. J. H. Worley, J.

Sadler and G. H. Hubbard, followed by a praise meeting.

The week day meetings were led by Chinese; there being two services daily. The morning hours were devoted to prayer, the burden of which was confession of sin and failure in living the Christ-life and earnest desire for the indwelling of the Holy Spirit.

Addresses were delivered in the afternoons by Messrs. Wong and Ding, laymen and members of the Anglican Church. Mr. Wong is a graduate of the Anglo-Chinese College, Foochow, and for several years teacher in one of the C. M. S. woman's schools; and Mr. Ding is personal teacher to one of the missionaries. Their message was thoroughly spiritual, a trumpet call to Chinese to enter into the white harvest field. They made clear the duty of every native Christian to be not only a soul winner but a living example of the power of Christ to save from the power and dominion of sin.

Notwithstanding the audiences were composed chiefly of servants, personal teachers and a few students here for the summer, much good was accomplished and the influence of the meetings will be felt in all parts of our vast territory.

J. H. WORLEY.

A Day of Prayer at Kuling.

Saturday, August 26th, was observed as "a day of prayer" at Kuling, and three gatherings were held in the church which, despite almost continuous rain, were well attended.

The early morning meeting, from 7 to 8 a.m., was led by Mr. Pearse, C. I. M., who read Acts vi. and vii., 54-60 and pointed out

that the power Stephen had through the Holy Spirit is for all believers. A blessed season of prayer followed.

The second meeting, from 10 a.m. to 12 noon, was led by Dr. John, who spoke on the revival in Wales. The large audience present was moved by hearing of "the wonderful works of God." Among other things, Dr. John said that the revival had been prayed, not preached, into Wales, and if we are to have revival in China, it will come in the same way. The whole church, on its knees, is irresistible. While others speak, Evan Roberts "prays, ever prays," and his prayers are truly wrestlings with God. The four things Evan Roberts has been continually emphasizing are:—1. Put away all known sin. 2. Put away all that is doubtful. 3. Implicitly obey the Holy Spirit. 4. Confess Christ before men. The presence of God is real in Wales to-day. As one strikingly put it, "God has been re-discovered." All our problems would be settled if we had a month of such revival.

Other speakers referred to blessing in Norway, Sweden, and the United States.

Dr. Kupfer led the third meeting, from 5 to 7 p.m., speaking from part of Acts 4 and showing that prayer should be the believers' joy and not a tedious exercise. The "Kuling appeal" was reported on at this meeting. Nearly 1,700 missionaries, connected with forty-two societies in China, had replied favorably to the circulars sent out. This "appeal" has now been issued in both Wên-li and Mandarin Chinese, copies of which can be obtained *free* from Rev. S. I. Woodbridge, care of Mission Press, Shanghai.

In concluding the last meeting Dr. John spoke again and said: "I am praying that God may send revival all over the world, and that it may not only touch but sweep over China. I care not where it starts, or through whom—foreigner or Chinese." Dr. John suggested that we regularly pray for (1) revival in China, beginning with the missionaries, and for (2) a large increase of Spirit-filled workers, both Chinese and foreign. And another suggested that, daily, when the clock strikes twelve, noon, each one should seek to lift up the heart to God, remembering these requests:

"O LORD, REVIVE THY WORK."

W. T.

Second Annual Summer Conference of the Y. M. C. A. of Shantung.

At the first Summer Conference of the Shantung Associations held in Tsingtao last year there were twenty-one delegates present. At the second Summer Conference, held at Wei-hsien, August 29th—September 3rd, 1905, seventy-eight delegates gathered. Forty-nine of these were actually members of the different Associations, six were Chinese pastors, twelve were Chinese evangelists and Christian workers, and eleven were foreign missionaries. The meetings were held in the buildings of the Shantung Union College, and the delegates were entertained in the dormitories of the college. A local committee had spared no pains to make complete preparations for the comfort of the delegates and the efficiency of the meetings.

Each morning at 6.30 the delegates assembled for an hour of prayer. The meetings were led in turn by Rev. Gia Yung-ming, of the Presbyterian Church at Wei-hsien; Rev. E. W. Burt, of the English Baptist Mission at Wei-hsien; Rev. Li Yung-ching, of the Baptist Church at Dzou-ping; Rev. J. A. Fitch, of the American Presbyterian Mission at Wei-hsien; and Rev. Swen Hsi-sheng, of the Presbyterian Church near Wei-hsien. And they were really *prayer* meetings. The words of the leaders were very few, and were chosen with the single purpose of guiding the prayers of the delegates into helpful channels. Much of the fruitfulness of the Conference is directly traceable to these early morning gatherings; it was a good sign that they were attended by practically every delegate every day.

After breakfast the Conference met at 8.30 for an hour of Bible study. The first morning's study was a topical one, led by Rev. Llewellyn J. Davies, of Tsingtao, on the "Power of God's Word." On the following mornings Rev. H. W. Luce, of the Shantung Union College, led a series of studies in the Epistle of James. That some of the delegates, at least, received new ideas regarding how to study the Bible, and that many of them received inspiration to be more faithful in such study in the future, was plainly evident before the close of the series.

An intermission of fifteen minutes at the close of the Bible study hour was followed, at 9.45, by a daily conference on the work of the Association. Such subjects as the Association prayer-meeting, the missionary work of the Association, the Bible study department, work for

new students, duties of the officers, etc., were discussed. The first object in these meetings was to discover the present status of the work in each association along the lines indicated. Then difficulties and discouragements were taken up and the most successful methods in different places were set forth. This was from the nature of the case a very practical hour. A large part of the time was given to discussion and comparison of methods. It was pre-eminently a delegates' meeting, though led by the Association secretary who was in attendance.

After another short intermission the Conference reassembled at 11 o'clock for what was known as the "platform meeting." At this meeting strong and helpful religious addresses were delivered by such men as Rev. L. J. Davies, of Tsingtao; Rev. F. Harmon, of Tsing-chou-fu; and Rev. J. S. Whitewright, of Chi-nan-fu, on such subjects as "The Place of the Bible in Character Building," "How to Overcome Temptation," and "The Christian Young Man as a Citizen."

After the noon meal all were expected to take time for rest and for private study until four o'clock, when they turned out for athletics. Games that enlisted the entire crowd were arranged for by the Athletic Committee, such as basket ball, black man, races, etc. It was refreshing to see the enthusiastic way in which every one entered into the sports. As a result of this and the strict hours regarding sleep, a noticeable change from last year took place in the attentiveness with which the delegates sat in the different sessions. Last year, more than once, delegates fell asleep in the

meetings; this year the writer did not notice a single instance of nodding in meeting.

Supper came at 5.30. At six o'clock all gathered for the life-work meeting which, when the weather permitted, was held out of doors. At this meeting the problem of the investment of a life was taken up in real earnest. The first evening was devoted to a consideration of the principles which should underlie the determining of a life-work. The second evening's subject was "The Place of the Teacher in the Evangelization of China." On the third night "The Place of the Pastor in China's Evangelization" was discussed in a very able address by the Rev. Gia Yu-ming. The fourth evening was devoted to a symposium on the subject, "Why I gave my Life to the Preaching of the Gospel," and was participated in by native pastors, missionaries, evangelists, and students. The testimonies of these men made a most effective appeal. The last evening was given to a "decision" meeting. Over thirty delegates gave expression to some decision or other which had been formed or strengthened during the days of the Conference. "To live nearer to God," "to seek God's glory more fully," "to depend on the power of the Spirit more," "to give more time to Bible study," "to study the Bible more systematically," "to win some fellow-students to Jesus," "to make the preaching of the Gospel my chief work"—such were a few of the many decisions which were voiced. May the same Spirit who inspired the decisions give the power to live them out.

Each day closed with what were known as "delegation meetings." The delegates from one

locality, or from adjacent associations, met together to discuss the lessons of the day and to apply them to the needs of their individual associations; a secretary was deputed in each meeting to make a note of the plans discussed and decided upon, with a view to keeping them for future reference. The Conference was divided into five delegations in all. It was in these delegation meetings that many a nail that had been driven home during the day was clinched, let us hope, to stay.

On Sunday afternoon the Conference divided itself into four evangelistic bands and occupied the most favorable sections of the adjoining city to do street preaching. They all reported orderly and attentive listeners, and in some instances the interest seemed little short of remarkable. The reflex influence on the delegates themselves was most apparent.

If there is a larger and more effective work done by the associations in Shantung during the coming year than has been done in the past it will be no surprise to those who had the privilege of being in touch with the forty-nine members, and their twenty-nine friends, during those five and a half days of conference with one another and communion with their common Father above.

D. W. L.

Foochow Y. M. C. A. Conference.

Forty picked men from the six leading schools of Fuhkien province gathered in Foochow September 3rd for the first Southern Association Conference. The building and the beautiful grounds of the Method-

ist college were given to the Conference, and a better place for the meeting could not have been found in the city.

The first session each day consisted of two Bible classes, led by Prof. Ding Ming-uong and Rev. J. Simester; the attendance at these classes increased steadily, and this work was at the bottom of the days of blessing.

During the second hour a study on the winning of men was conducted. This was planned to be a study in methods of personal work, but the spirit of the Conference soon swept it beyond methods to the glory of the commission to win men and the power available. It was an hour spent on dynamics rather than on methods.

One of the best things of the Conference was on Friday at this hour, when Rev. A. L. Warnshuis related some incidents of the Amoy revival last year and discovered the unavoidable lessons from it.

The third session was given up to the platform or popular addresses designed to invigorate the personal lives of the delegates. "Sin and its Defeat", "Giving up the World", "The Power of Mental Holiness", "The Baptism of the Spirit", etc., were discussed by men peculiarly fitted for the subject. With the exception of the addresses by Rev. Martin and Rev. Worley these addresses were given by Chinese pastors and teachers.

The afternoon, as usual, was given up to rest and recreation. Saturday afternoon President Gowdy, of the College, served refreshments for the Conference, and we all liked each other better than ever.

At 6 p.m. the life-work meeting was held. The call of the

empire in this hour of awakening to men to give their lives to her redemption through the winning of individuals to surrender to Christ, was too clear to be unheeded.

Men of experience spoke of the qualifications necessary for success in their professions to guide men in their choice of a life work, but the message of the week was that every man is called to be a man.

"He may not stop to gather flowers by the way till his work is done and he has rendered up account," and his work is to preach the Gospel, whatever his occupation may be.

At 7 p.m. was the study of the Association problems and methods. Most of the time was given to the discussion of the promotion of Bible study. The Conference was led by L. E. McLachlin, and the plans laid promise an aggressive and fruitful year in the Associations. In addition to this regular program the delegates, on their own initiative and planning, held a prayer-meeting each morning at seven o'clock.

The Conference was marked by four distinct characteristics. First it was preëminently a Spirit-controlled meeting. Early in the day it got beyond the control of men. Speakers were giving messages better than they had planned or knew. Personalities were forgotten and men were dealing with truth and the claims of their Lord upon them. There was much prayer for the Conference here and in other lands. It may be that the two leaders who were laid away sick with all their time to pray, gave most to the Conference.

Second, it was managed by Chinese leaders. The experience of twenty years of such con-

ferences in Western lands was brought by the Association secretaries and used, but in adaptation and final arrangement the decisions were made by the Chinese leaders and in every case their decisions proved wise. Thirteen of the sixteen public addresses were given by Chinese Christians. Without taking any credit from the foreign speakers and leaders who did their part well, it was the addresses of Diong Iu-seng, Wong Siong-dek and other Chinese leaders that lifted the Conference into its place of great power over men's lives. Ding Ming-uong was chairman of the Conference, and handled it like a master. The most memorable meeting of the week was the address on Friday by Diong Iu-seng on "Decision." What more does China need than Christian leaders of such power. "Out of the shadows of night an empire rolls into light. It is daybreak everywhere."

Third, the Bible was the final authority and the certain sword of the Spirit in the sessions. Increasingly the messages went deeper than philosophy and argument and spoke the Word that cuts and is obeyed.

And lastly, the message of the days was that every man must be a winner of men and begin now. There is in the air in Fuhkien the feeling of approaching showers, showers that will flood the thirsty land, and in eight days together of prayer and Bible study it is not strange that the Spirit should call these students to forget ambitions, even to forget methods and to run quickly to tell the people that the hour is come when the Lord will make glad the earth with His sweet presence.

ARTHUR RUGH.

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BIRTHS.

- AT Kuling, July 5th, to the Rev. and Mrs. A. I. FERCH, United Ev. M., a son (Michael Aaron).
- AT Pei-tai-ho, August 17th, to Drs. FRANCIS and EMMA TUCKER, A. B. C. F. M., Pang-chuang, a son (William Boore).
- AT Mo-kan-shan, August 24th, to the Rev. and Mrs. R. C. WILSON, A. P. E. M., Wu-sih, a daughter.
- AT Kuling, September 5th, the wife of Rev. G. TONNER, Sw. M. S., Huang-chow, of a daughter.

MARRIAGES.

- AT Kiukiang, September 6th, Mr. J. C. HALL, to Miss. M. W. BLACKLAWS, both of C. I. M.
- AT Shanghai, September 22nd, Dr. G. WHITFIELD GUINNESS, to Miss JANE AF SANDEBURG.

DEATHS.

- AT Ft. Scott, Kansas, U. S. A., July 1st, LIZZIE FARR, wife of Rev. FRANK B. BROWN, C. and M. A., Chang-teh-fu.
- AT Nan-chang-fu, September 19th, Mr. H. C. BURROWS, C. I. M., from hæmorrhage of the lungs.

ARRIVALS.

AT SHANGHAI:—

September 3rd, Miss R. B. LOBESTINE, A. P. M., Hwai-yuen; Rev. D. MACGILLIVRAY, wife, and daughter, S. D. C. K., Shanghai; Miss E. M. GOUGH, L.S.A., Wesleyan M., Hankow; E. L. WOODWARD, M.D., and Rev. E. J. LEE, A. P. E. M., Ngankin (all returning).

September 8th, Rev. J. L. HENDRY, wife, and two children, M. E. S. M., Huchow (ret.); Misses ABBIE G. CHAPIN, A. B. C. F. M., Peking (ret.); MARY H. CHAPIN, Ind., A. V. INNES, for S. P. M., Soochow; Mrs. W. B. HAMILTON and daughter, A. P. M., Chi-nan-fu (ret.); Rev. JOHN R. PEALE

and wife and Misses ISABELLA MACK and MARGARET STRATHIE, for A. P. M., Canton; Messrs. LAIRD, FUSON, and POMEROV, for Christian College in China, Canton.

September 12th, Mr. A. W. MARTIN and wife, for M. E. M.

September 20th, Mrs. A. P. LOWRIE and Rev. J. W. LOWRIE, Pao-ting-fu (ret.), Miss C. S. MERVIN, M.D., F. FOUTS, M.D., and wife, Rev. P. P. FARIS and wife, for Shantung, Mrs. D. F. VENABLE, Miss MARY G. VENABLE, and Rev. D. E. CRABB and wife, for Hunan, Rev. J. R. JONES and wife and Miss HYDE, for Nanking, Rev. G. W. MARSHALL and family, Yeung-kong (ret.), Rev. J. H. JUDSON and family, Hangchow (ret.), Miss M. A. POSEY, Shanghai (ret.), all of A. P. M.; Dr. MARCUS L. TAFT and wife, M. E. M., Tientsin; Mr. R. D. SHIPMAN, Wuchang, Misses K. E. PHELPS and M. R. OGDEN, Hankow, Misses S. N. WOODWARD, M. A. HILL, and Mr. J. H. GEORGE, Shanghai, and Miss T. L. PAINE, Soochow, all for A. P. E. C. M.

September 23rd, W. H. JEFFERYS, M.D., wife and two children, A. P. E. C. M., Shanghai, (ret.); Miss K. B. STAINER, for C. I. M.

DEPARTURES.

FROM SHANGHAI:—

September 18th, Mr. and Mrs. J. VALE, for England, and Dr. H. G. BARRIE, for North America, all of C. I. M.

September 20th, Rev. W. H. and Mrs. LACY, son and daughter, M. E. Pub. House, Shanghai, for U. S. A.; Mrs. G. D. N. Lowry and child, M. E. M., Pao-ting-fu, for U. S. A.

September 22nd, E. A. PEAKE, M.B., C.M., wife and child, Heng-chow; Rev. and Mrs. W. H. GELLER, Hsiao-kan, all of L. M. S., for England; and R. T. BOOTH, M.B., B.Ch. (R.U.I.), W. M. S., Hankow, for Ireland.

